

# THE NEW-CHURCH REVIEW

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## The New-Church Review

THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The Board of Editors, as now organized, consists of the Rev. H. Clinton Hay as managing editor, and of the Rev. Lewis F. Hite and Mr. B. A. Whittemore; with the Rev. James Reed in an advisory capacity.

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# THE NEW-CHURCH REVIEW

VOL. XXIV.]

JAN., 1917

[No. 1

## THE CONSCIOUSNESS OF JESUS.

BY THE REV. S. J. C. GOLDSACK.

ONE of the chief difficulties that confront the student of Christian theology is the problem of our Lord's consciousness. It finds expression in such questions as, If Jesus were God, how could He pray to the Father? How could He say, "Wist ye not that I must be about my Father's business?" "Father, forgive them"; "Father, into Thy hands I commend my spirit"? For these utterances seem to indicate that our Savior had the distinctly human consciousness of separateness from that Eternal and Divine Being whom Christians worship as God, the Creator and Father of all. The same difficulty appears in another form when it is asked, How could Jesus Christ be the Infinite, Omnipotent, Omniscient, Omnipresent God? for obviously He was limited in many ways and on many occasions according to the Gospel story. And, again, it is propounded, Who ruled the Universe while Jesus was on earth?

The problem is not new. It arose in various forms in the early centuries of the first Christian Era. Patripassianism and the doctrine of Kenosis were two themes that aroused keen and lively discussions. Both found a variety of solutions or explanations, and both are being reconsidered by the bolder writers of our own time, though a different set of terms is sometimes used.

A few years ago the Rev. G. A. Johnston Ross, M.A., contributed an article to the *Hibbert Journal* entitled "The

Cross: The Report of a Misgiving," in which occurs the following:

There is no hope whatever of a return to the Cross until it is possible to say again fearlessly "Jesus is God," or, at least, referring to the atonement for sin, "Jesus, *ad hoc*, is God." For the whole value of the atonement is that the sufferer should be the living God. The deepest need of my guilty soul cannot be met unless my whole case rests finally on God. He, in the last analysis, is the alone object of faith, the sole Being in Whom a man in his extremity can trust. Unless Jesus be to all intents and purposes that Ultimate, I cannot rest my soul in Him. . . . There are difficulties, I know, from the point of view of Christian theology. Patripassianism was once condemned as wholly heresy. "Patripassianism," said the late Professor A. B. Bruce, "is only half a heresy." Do we await the theologian who will make it wholly orthodox? (*Hibbert Journal*, vol. ix, p. 497; April, 1911.)

We of the New Church believe that in the Writings of Swedenborg the necessary theology is to be found. In them is provided a reasonable explanation of how God saved and saves man. In them it is shown that, to quote the above-named writer again, "the cross appears as the projection upon time's plane of the eternal state of things at the Divine Heart." Now, if this be so, the only statement that, I conceive, can be rightly made in respect to the consciousness of Jesus is, that it was, and is, Divine, and Divine only.

This, however, is not the conclusion to which the majority of the writers in the New Church have come.

The Rev. Wm. Bruce in his "Commentary on the Gospel of John" wrote thus:

When Jesus was in states of humiliation, as in temptation and suffering, it seemed to him as if the Father were a Being separate and remote from Himself, for he was then in the maternal humanity with its finite consciousness: but when he was in states of glorification, he had not the same sense of finite individuality, for he was then in the paternal humanity, and spoke of the Father and Himself as one. (P. 397.)

Here we have the remarkable statement that our Lord had "a finite consciousness," and the implication that there were times when this was absent.



The Rev. J. F. Potts, in a sermon entitled, "The Lord's Duality," \* has a number of statements that are extremely difficult to understand. Mr. Potts insists that there were two persons in the Lord Jesus Christ, and attempts to explain how the dual personality, or manhood with a dual consciousness, is to be understood. Starting with the assumption that "the Lord was born as ignorant as are all other men," and that "He had to learn," Mr. Potts concludes that "the dual personality of the Lord Jesus Christ . . . was indeed a mighty miracle, and is still a stupendous mystery."

It seems to me unfortunate that the New Church should be said to replace the false doctrine of Three Persons by a doctrine of Two Persons; for the Writings plainly teach the Uni-personality of the one and only God, our Lord and Savior Jesus Christ; and nowhere, that I can find, do they ascribe "ignorance" to Him, or state that "He learned."

The Rev. J. T. Freeth has rendered worthy service by his treatment of the doctrine of the Incarnation in his New-Church College Lectures; but he, too, ascribes a twofold or double consciousness to our Lord, and leaves his reader totally in the dark as to what is meant. He writes, (p. 77): "No finite fatherhood intervened between His maternal consciousness and that inmost life which was Jehovah"; and he refers to *Arcana Coelestia*, n. 4963. But there is no word in that paragraph that justifies the use of the word "consciousness." Indeed in a preceding passage Mr. Freeth seems to guard against such an idea as "maternal consciousness," and at the same time completely to dispose of the dual-personality theory of Mr. Potts; for he says:

The personality and nature of our Lord cannot be divided. They ever remain one; but in order that they might come forth into the natural degree, and in that coming-forth might encounter and overcome the evils of the world, a "mechanism," a ladder of descent, was required. (P. 70.)

\*(*New-Church Messenger*, Dec. 20, 1905.)

Manifestly, "the mechanism" cannot have consciousness. That could belong only to the personality, the Divine Human, which descended with ever increasing fulness and power, gradually dispersing the "maternal heredity,"—to use the precise phrase of Swedenborg.

The error, as it seems to me, of Messrs. Bruce, Potts and Freeth has been the same, viz., the supposition that consciousness is an attribute or a condition of that maternal somewhat assumed by our Lord; whereas there is no reason for supposing that possible. Consciousness can only be predicated of the soul, not of the form or manifestation in and through which the soul reveals itself. This, I am glad to find, is the view of the Rev. H. Maclagan in "The Two Books of Kings Explained":

The Lord when in the world had only one Human Nature, which He derived by conception and birth from the Father by means of the mother, and hence He says of Himself "I came forth from the Father and am come into the world" (John x, 28). The individuality, therefore, of the Lord when He was in the world was from the Father; but at the same time He inherited tendencies to evil from the mother, although He did not inherit from her anything substantial. (P. 284.)

This, as I shall try to show, seems to be the true teaching of the Writings, and to mean that the consciousness of Jesus was a Divine Consciousness, and a Divine or Infinite Consciousness only.

Before turning to that, however, one other position must be referred to. I allude to that set forth by the Rev. J. F. Buss in the *New-Church Quarterly* for October, 1910. Mr. Buss attempts to solve the difficulty that is thus expressed by an inquirer: "It would seem that there was a human consciousness and also a Divine Consciousness; but how an infinite and a finite [mind or consciousness] could exist in the same Being is rather beyond me." Mr. Buss says:

We are indeed convinced that the idea that the Lord when in the world possessed in His humanity "a human consciousness and also a Divine consciousness" is a profound and enormous error.



Then with such statements as these :

Equally impossible must it be for the possessor of a Divine Consciousness to "acquire" intelligence and wisdom ;

Nor could one possessed of "a Divine Consciousness" ever be truly tempted, much less "even to despair" as we are taught that He was ;

Had the Lord possessed a Divine Consciousness, all this would have been mere make-believe, which, of course, is impossible.

Mr. Buss writes: "He had, therefore, we conclude, *one* consciousness only, and that the human consciousness." Surely an astounding conclusion. Yet Mr. Buss is very emphatic, for he further elaborates his theory, and traces the work of glorification to its completion after the Resurrection, and adds :

Then, indeed, the Lord had a Divine Consciousness, for He thereby "put it on"; and then, moreover, He no longer had the human consciousness He had had in the world, inasmuch as that, having clearly been derived from the mother, had been "put off" together with everything else from that source.

What, precisely, Mr. Buss means I do not discern, but surely his dogma that the Lord had in the world only "a human consciousness" is wrong; though I agree with him that "the idea that the Lord when in the world possessed in His humanity a human consciousness and also a Divine consciousness is a profound and enormous error." I submit that our Lord had a Divine Consciousness only.

Now, we are beset with the difficulty of finding an adequate definition of the term "consciousness." I can obtain nothing from the Writings dealing directly with it. The Rev. J. J. Thornton read a paper a few years ago on this subject, and I am indebted to him for the following statement as to the teaching of the Writings, based on passages to be found in "Arcana Coelestia," nn. 1954, 9069, 9071, 9132, 9140, 9165, and "Divine Providence," n. 176:

Consciousness is the sight of the internal understanding as in a superior degree, observing and noting things in the external mind,

whether they be facts of sense, thoughts of an external kind, affections, pleasures, pains, losses or gains. So that strictly speaking consciousness is like sight in which there are degrees.

And Mr. Thornton quotes with approval a passage from "Root Principles," by the Rev. T. Child that complements this definition:

The physical impact on the sense is conveyed as tremulation of nerve, enters the brain so, and there excites certain cell action; and consciousness of the impact emerges. Has the impact created consciousness by converting it into itself? It did not create consciousness, since consciousness was a pre-existent fact; and, in any case, it could not create it, because its pre-existence is necessary to any knowledge of the impact. What then? Simply that the pre-existent consciousness is turned at the moment of impact in the direction of the object. . . . The physical impact explains nothing as to the production of consciousness, except that it pre-existed, since itself has been the means of revealing its action in a particular direction. (P. 43.)

Now, taking as our definition of consciousness, *The sight or action of the internal understanding in seeing and noting things in the external mind*, we are carried a long way in our inquiry as to the consciousness of our Lord, Jesus Christ, because His internal was Jehovah, the Divine Itself; and research reveals that the Writings are consistent in avoiding any statement that implies consciousness on the part of that maternal humanity, the infirm nature, "the mechanism" assumed, and through which the Divine Human was manifested with ever increasing fulness.

Consider, for example, the following passage:

Who does not know that the offspring has its soul and life from the father? . . . Can anything, then, be more plainly declared than that the Lord had His soul and life from Jehovah God; and as the Divine cannot be divided, that the very Divine of the Father was His soul or life? . . . Can there be anything, then, more absurd than to say that the soul of the Lord was from His mother Mary? (True Christian Religion, n. 82.)

In the same work, n. 84, it is very clearly stated that that which was from the mother was only something in the nature of an instrument:



There are many reasons why God could redeem men, that is, could deliver them from damnation and hell, only by means of an assumed human. . . . It was by means of His Human that God had omnipotence in this Divine work. . . . In no other way would it be possible for God, who is in the inmost and thus in the purest things, to pass over to outward things in which the hells are, and in which the men of that time were; just as the soul can do nothing without a body, or as no one can conquer an enemy without coming in sight of him, or approaching and getting near to him with proper equipment such as spears, shields, or muskets.

Then using other illustrations, as ships, air as the vehicle of heat and light, and nets for catching fish, Swedenborg adds:

For it is impossible for Jehovah such as He is in Himself, by His omnipotence to get in contact with any devil in hell or any devil upon the earth, and restrain him and his fury, and tame his violence, unless He be in things last as He is in things first.

Consequently, nn. 85, 86, 87 and 88 are devoted to explaining that "Jehovah God descended as Divine Truth, which is the Word, although He did not separate from it the Divine Good"; all which surely compels the conclusion that our Lord had a Divine Consciousness, and no other, throughout the whole of His incarnation upon the earth. He was, indeed, God Manifest.

In the "Arcana Cœlestia," n. 5042, it is written:

That Divine love from the very *esse* through the inmost of life in the Lord, flowed in into even the minutest things which He did from the human taken from the mother, and directed them to ends, and these ends to the ultimate end, that mankind might be saved. And as the Lord from the very Divine in Himself saw that His human, as to its quality, was in evil from what was hereditary, therefore it is said that Jehovah inclined mercy to Him.

In n. 5256 occurs this statement:

For the Lord, when in the world, had foresight and providence even in the human, but from the Divine; whereas afterwards, when He was glorified, He had them from the Divine alone; for

the human glorified is Divine. The human considered in itself is merely a form recipient of life from the Divine.

In n. 6951 is the following sentence:

Thus providence from the Divine Being is predicated of the Lord as to the humanity when He was in the world.

All this disposes of Mr. Buss's assertion that the only consciousness that our Lord had while in the world was "a human consciousness," and that indeed as the synonym of a "finite consciousness."

Of the many other passages that given enlightenment, attention must be given to the following:

The Lord's inmost was the divinity itself, because it was Jehovah Himself, for He was His only begotten son. And the inmost of the Lord being the divinity, could not this, more than in the case of any man, make the external, which was from the mother, an image of itself,—that is, like to itself,—and thus make the humanity, which was external, and from the mother, divine? And this by His own power, because the divinity, which was inmost, from which He operated upon the humanity, was His, as man's soul, which is the inmost, is his. And whereas the Lord advanced according to divine order, He made His humanity, when He was in the world, to be divine truth; but afterwards, when He was fully glorified, He made it to be divine good, thus one with Jehovah. (*Arcana Cœlestia*, n. 6716.)

By virtue of good which belongs to Jehovah, He united the Divine Essence to the human; and by virtue of truth He united the human essence to the Divine: thus the whole work, both generally and particularly, was from Himself. (*Ibid.*, n. 2025.)

"To give to Thee" signifies, in the literal sense, that God, or Jehovah, would give to Him, as it is also said in the Evangelists, that the Father gave Him all things that are in heaven and earth: but the internal sense in which the truth itself is exhibited in its purity, signifies that the Lord acquired those things to Himself, because Jehovah was in Him and in every single thing belonging to Him. This may be further illustrated by a similar case in respect to man. Suppose the interior or rational man, or thought, should say that his corporeal part would have rest or tranquillity if it would desist from this, or if it would do that; here he who says is the same man as he to whom it is said; for both the rational and the corporeal belong to the man; wherefore when mention is made of the former, the latter is understood. (*Ibid.*, n. 2026.)



This teaches plainly enough that our Lord, the one and only God, assumed a human form in which He worked through a process, ever conscious that He was doing so. He, the Divine Being, was controlling and operating in the human form which was, as is so plainly declared, the means, the mechanism, the accommodating instrument, in and by which He achieved His purpose. This may be further confirmed and illustrated by all we read concerning His temptations. The subjoined passages need careful examination:

It is according to the internal sense, that the Lord's Divine led the human into most grievous temptations, for by Abraham is meant the Lord as to the Divine; and this even to the last degree of power. The case herein was this: the Lord admitted temptations upon Himself, that He might expel thereby whatever was merely human, and this even till nothing remained but what was Divine; that the Lord admitted temptations upon Himself, even the last temptation, which was that of the Cross, may appear from the Lord's own words in Matthew xvi, 21-23; John x, 10; Luke xxiv, 26. (*Arcana Cœlestia*, n. 2816.)

The Lord . . . by His own proper ability sustained all temptations, and thereby overcame the hells; for He admitted all the hells in their order into Himself, yea even to the angels . . . and thus He reduced into order all the things in the heavens and in the hells, and at length glorified Himself, that is, made the Human in Himself, Divine. (*Ibid.*, n. 4287.)

As to what concerns the state itself is described in this verse, viz., the state which the Lord took upon Himself when He underwent the most grievous and inmost temptations; the first preparation for this state was, that He put on a state of peace and innocence, also that He prepared the natural man in Himself, and likewise the rational, that they might serve the Divine rational, and that He adjoined the merit of justice and thus elevated Himself; it is impossible for these things to be explained to the apprehension, or exhibited to the idea of anyone who is ignorant that several states may exist together, which are yet distinct from each other. . . . He ought also to know that the Lord by virtue of the Divine could take upon Himself any states that He pleased, and that He prepared Himself for temptations by taking upon Himself several states. (*Ibid.*, n. 2786.)

These extracts show that the Lord's glorification, which is the type of our own regeneration, was an orderly succession of states in which He, the Divine Being, the Omnis-

cient God, adapted Himself to the work He had undertaken; and with His Infinite, Divine Consciousness, limited Himself to, and manifested Himself through, those states in which the various and successive temptations might be experienced. By victory in these temptations the hells and the heavens were restored to order, redemption was achieved, and salvation was brought within the reach of all men. The several degrees of human nature included in the finite humanity—the form into which Jehovah descended—had no consciousness. Consciousness is an attribute of the soul or the life, and Mr. Child's statement is sound: "Physical impact explains nothing as to the production of consciousness."

The coming into contact with finite humanity and the material universe by means of the form derived through Mary explains nothing as to the Lord's consciousness further than this, "that the pre-existent consciousness was turned at the moment of impact into the direction of the object"; or, in other words, the Divine Consciousness of the Infinite Lord was turned during the Incarnation into the direction of that form known to us as Jesus. And from what has been adduced from the Writings of Swedenborg and from many other passages, as well as from the Scriptures, it is quite certain that the unfolding of the Divine Consciousness, the unveiling of the real nature and personality of our Lord, the assertion of His full Divine power, were all controlled, regulated, and arranged according to the states of the men and women about Him, both in the natural and the spiritual worlds. The whole Incarnation was the operation of the Deity, divinely conscious that He was redeeming and saving the human race. He spoke that "seeing they see not and hearing they hear not; neither do they understand" (Matthew xiii, 13). "And He did not many mighty works there, because of their unbelief" (*Ibid.*, 58).

It must be allowed, however, that there are a number of passages of the Writings and of the Word where it appears to be implied that our Lord was ignorant, had to



receive instruction, and acquired knowledge and experience as does a finite human creature. But, all such passages state the apparent truth, that is, the truth as it first appears to men. Consider the following passages :

Scientifics and knowledges acquired by learning are not truths, but are only recipient vessels: thus whatever is contained in a man's memory is anything but truth, though it is called so; but truth resides therein, as in its vessels. These vessels were to be formed by the Lord, not only that things celestial might be insinuated therein, but that they likewise might become celestial and thus Divine; for the Lord joined the Divine Essence to the human that His human attributes might also become divine. (*Arcana Cœlestia*, n. 1469.)

"And Pharaoh called Abraham." That hereby is signified that the Lord recollected may appear from the signification of Pharaoh, as denoting science. The science itself, or the scientifics themselves, which the Lord imbibed when a child, are here called Pharaoh; consequently it is science itself which thus addressed the Lord; or it is Jehovah by means of science. (*Ibid.*, n. 1491.)

What is said from the first verse to the present verse 4, represents and signifies the Lord's first animadvertence, that He was to put on things celestial and thus things divine: here commence the progressions of His human essence to the divine. (*Ibid.*, n. 1426.)

By "Jehovah appeared unto Abram" is signified that Jehovah appeared to the Lord when He was yet a child. (*Ibid.*, n. 1446.)

Hence it may be manifest that the Lord in His childhood was not willing to imbibe any other knowledges than those of the Word, which to Him was open for communication from His Father. (*Ibid.*, n. 1461.)

As to what concerns the Lord, it is to be observed that He advanced according to order in conjoining things human with things divine. (*Ibid.*, n. 1557.)

Now, there are numerous passages similar to these which can only be understood in the light of the definite statement that the various degrees and various states that are signified by the persons and places named in the story of Abram distinctly relate to only one consciousness. For example, Jehovah speaking to Abram signifies the inflow of Divine Good into the human: Pharaoh in converse with Abram signifies intercourse between the human and the scientific; but, all signify the operations of the Divine Con-

sciousness. God, in His Humanity, was following out according to His own order the plan of our regeneration, and achieving our redemption. Moreover, in the "True Christian Religion," n. 87, it is expressly stated that by the Father "the Divine Good is meant": and in the "Arcana Cœlestia," Jehovah is defined as the Divine Good again and again. Consequently when we read of the Lord being instructed or acquiring knowledge, we must realize that Swedenborg is using the simple language of appearances. What he means is, that the manifesting form known as Jesus—in the sight of men and as externally viewed—passed through the ordinary course of education, only more rapidly and completely than a finite man. But viewed from the inner standpoint, the Father or Divine Good flowed forth with increasing fullness as Divine Truth was expressed in the recipient vessels, acquired throughout the successive states of the process of glorification; i. e., as the Law and the Prophets were fulfilled. The whole of our Lord's experience and conduct on the earthly plane is described in the letter of the Word from the point of view of finite men, who knew nothing of the true facts of the Incarnation. And, in places, Swedenborg has adopted the same mode of expression, though he has provided ample material wherewith to gather the genuine truth; as is evidenced by this passage:

In order that [the Lord] might be present with men and conjoined to him after man had altogether removed himself from the Divinity, and had immersed himself in filthy lusts and thereby in things merely corporeal and earthly, He assumed the Human essence itself by actual nativity, that thus the Infinite Divine might still adjoin itself to man, who was so far removed; otherwise the human race must have perished. (*Arcana Cœlestia*, n. 1990.)

If, therefore, we always understand by the childhood and the boyhood of the Lord, those states in which He, the Father, appeared to finite beings in such wise that they could perceive something Divinely Good and understand something Divinely True; and if we also realize that there was no change in Himself, the Changeless One, we shall have

little difficulty in seeing that our Lord had only one consciousness, one individuality, and that there is only One Person in the Godhead, our Lord and Savior Jesus Christ. The Lord was not a different Person or Being from the Father, although He spoke of the Father as of a different Person (*Arcana Coelestia*, n. 2004). Further, we know that the Divine Word in its deepest meaning reveals the process of the Lord's glorification; the history of His life on earth, which is also the pattern of our own regeneration. This Word was written under His inspiration several hundreds of years before the Incarnation took place. How irrational, therefore, it is to imagine that our Lord foresaw and had fore-written the story of His life on earth; and that when He fulfilled His own prophecies, He was unconscious of His identity; which He must have been if ever He had only a human or finite consciousness. The real difficulty lies not in the supposition that Jesus did not know He was God, or was unconscious that He was Divine, but in the supposition that God, the Father, did not know that He was Jesus, or was unconscious that He was incarnate and winning mankind to Himself, which must have been the case had there been a "human consciousness."

Mr. Buss says, "nor could one possessed of a Divine consciousness ever be truly tempted, much less 'even to despair,' as we are taught that He was (*Arcana Coelestia*, n. 1787), so as to cry out on one occasion, in an inconceivable agony of spirit, 'My God, my God, why hast thou forsaken me?' Had the Lord possessed a Divine Consciousness all this would have been mere make-believe, which, of course, is impossible." But that is not so. It was not mere make-believe. The Lord freely chose to subject Himself to His own laws of order designed for the regeneration of finite man; and had He departed from, or gone outside, that order, His Redemption of mankind would have failed. Hence, we are informed that "the progress toward union was His state of exinanition and the union itself is His state of glorification" (*True Christian Religion*, n. 104). These two states alternated throughout His life, though



His consciousness was ever the same, being Divine; so we read further in the same number :

This same state (exinanition) was His state of humiliation before the Father; for in it He prayed to the Father; and He says that He does the Father's will, and ascribes to the Father all that He did and said.

But it has previously (n. 87) been insisted that the Father means the Divine Good. Here it is asserted that all done and said was ascribed to the Divine Good. And amongst other passages of the Word quoted is this: "My God, my God, why hast thou forsaken me?" The Lord said those words from the Father, the Divine Good, from the Divine Consciousness. His consciousness was not merely human or finite, though it appeared to be so because "it was necessary for the Lord to progress according to this order of man's regeneration that He might make Divine the natural human" (True Christian Religion, n. 105).

The Lord's glorification involved the observance of the laws of order as a finite being, although He was infinite; it required that He should speak and act in the sight of men as possessing only a human consciousness, though, in truth, He was Divine; and all this in addition to enduring the most severe and extreme assaults of all the hells, far in excess of those which any finite man has ever endured or ever will endure. Our Lord did that which He requires that we shall do in order to be saved. We have to deny ourselves, to surrender our wills and our thoughts that we possess only as our own, and do the Lord's will and obey the Lord's thoughts. He, too, denied Himself; that is, He lived, not as God, but as a man, the One Good, True, Righteous Man; limiting Himself, restraining Himself, denying Himself, that He might admit temptations, even the most dire, in orderly sequence and progression, until His work was completed, and men on earth perceived the glorious truth that He was indeed God with us, the Father self-revealing, and confessed "My Lord and my God" (John xx, 28). Now, to be conscious of Divine Power, and con-

scious that that Divine Power must only be exercised and outwardly seen according to the states of finite men, and according as only a finite man could exercise and display it, made our Lord's incarnate life profoundly real and difficult—far removed from “mere make-believe.” There are many Scriptures that plainly state that that was what our Savior did. For example, He resisted the temptation to manifest His Divine Omnipotence, acted simply in obedience to the written Holy Word as the mystic story of His threefold temptation, in Matthew, ch. iv, and Luke, ch. iv, plainly teaches. He did not many mighty works because of their unbelief (Matthew xiii, 58). He needed not that any should testify of man, for He knew what was in man (John ii, 25). He called not upon the twelve legions of angels nigh at hand (Matthew xxvi, 53), but suffered patiently as a finite man, who knew nothing of the wondrous forces of the spiritual world, would have had to suffer in his devotion and loyalty to the truth of the kingdom of heaven. To be conscious of power, and not to use that power for self-interest or self-protection; deliberately to leave it unused for the sake of example, and in order to make oneself intelligible and serviceable to others, surely demands the noblest, purest self-sacrifice of which we can conceive, and removes our Lord's life far, far from “make-believe.” It involved the most exquisite suffering, the utmost patience, and the most real experience imaginable. And this our gracious and loving Lord did for our sakes, that we might learn to give up all selfish and worldly loves for His sake. It was the only way by which “the Infinite Divine might still adjoin itself to man; . . . otherwise the human race must have perished.”

Sometimes it is argued that just as we finite beings have different states of consciousness, and often become oblivious to the higher and better parts of ourselves, so the Lord had these changes, and in His states of humility and exinani-tion became unconscious of His Divinity. But the teaching of *Arcana Coelestia*, n. 1707, is overlooked:



In this respect the Lord was not like any man; that His interior man, as to things celestial or good, was Divine, and from His very nativity adjoined to the internal. The internal, with this interior, was His Father, Jehovah Himself. But in this respect He was like other men, that His interior man, as to things spiritual or truths, was adjoined to the external, and thus was human: but this, also by combats of temptations, and continual victories acquired by His own power, was made Divine, that is, Jehovah.

Now, consciousness is "the sight or action of the internal understanding in seeing and noting things in the external mind"; and it is moved, at the moment of impact, into the direction of the object. Hence we read, also in *Arcana Cœlestia*, n. 1707:

The internal man, with every individual, is of the Lord alone; for there the Lord stores up the principles of goodness and truth with which He endows man from infancy; hence, by means of these, he flows into the interior or rational man, and by this into the exterior: and it is thus that He gives to man a capacity to think and to be a man.

And if it be true that the Lord alone knows all the thoughts of man and all the deeds of man from their very fountain to their actualization, how much more surely must it be true, that the Divine was ever conscious of all and everything which was experienced, said and done in the humanity (see *Arcana Cœlestia*, n. 6716 above). And, finally, when our Lord said, "Wist ye not that I must be about my Father's business?" "Father, into thy hands I commend my spirit," He was using the term "Father" in the same sense as when He said, "He that hath seen me hath seen the Father"; "The Father and I are One." He meant "The Divine Good," the Infinite Love which "did the works." And these statements indicated that certain stages had been reached in the process of glorification and manifestation when the Divine Good rather than the Divine Truth controlled the operations upon the human, and directed the manifestation of the Divine Being to mankind. When our Lord cried out, "My God, my God, why hast thou forsaken me," He was passing through that final and

crucial experience when the life of Truth was surrendered so that the Human might enter into the life of Divine Good, and the glorification of the Humanity be completed. The Divine work was brought to a triumphant conclusion as the Lord exclaimed, "It is finished," "Father, into thy hands I commend my spirit." Surely, we cannot think otherwise than that by the "Father" is meant "The Divine Good" of the one uni-Personal God, who was always conscious of His own identity, purpose and power, "yet for your sakes he became poor, that ye through His poverty might be rich" (II Corinthians, viii, 9). Glory, Praise and Honor be unto Him, and Him alone.

S. J. C. GOLDSACK.



## THE LORD'S GREAT WORK OF REDEMPTION.

BY THE REV. JOHN FAULKNER POTTS.

IN a short article in the *NEW-CHURCH REVIEW* for October, 1916, on "The Nature of the Lord's Resurrection Body," I endeavored to show that when the Writings of Swedenborg speak of the Lord's body, they do not mean His material body, but that external sensual degree of man which all finite men put off at death, but which the Lord then retained.

We now come to the practical application of this teaching of the Writings. We now come to apply it to the subject of the Lord's great work of Redemption.

In order properly to understand the work of redemption that was effected by the Lord when He made His Advent into the world, it is necessary first to understand what it was that made that advent essential to the salvation of the human race.

It, of course, was not the wrath of God the Father, nor the offended majesty of any broken Divine law, but simply that at that time the hells had acquired so much power over men that they were threatening the complete destruction of the human race.

It was the time of the end of the Jewish Church. This church had never been a true and real church, but only the representative of a church; nevertheless, so long as it was kept in its order, it was the means of maintaining the connection between the heavens and the human race on earth. This it did by means of its representatives. But when it came to its end, the connection with heaven by means of representatives was broken, and without connection with heaven the human race on earth goes at once to destruction.

The question might here arise, Could not the Lord have

then instituted a new church in place of the Jewish church; and thus have maintained the connection with heaven, without having to assume the humanity, and thereby come into the world? No; this was impossible, and for the following reason:

The first church that existed on this earth was a celestial church. This was the Most Ancient Church, and when it came to its end, the Lord established a spiritual church in its place, called the Ancient Church. When this church fell, the Lord could institute only a natural church, and this was the Jewish Church. Thus there had been a gradual fall of the churches, from celestial to spiritual, and from spiritual to natural. But the fall could proceed no further down than the natural, because this is the ultimate of creation, and therefore there is nothing lower. The Jewish Church was the very lowest kind of a church that could possibly exist; and therefore when it came to its end, either something quite different had to be instituted, or else the human race on this earth would have to go out of existence.

The method of this world-extinction was indeed already beginning to show itself. The hells were beginning to take possession of the bodies of men. Evil spirits had long possessed their minds; they now took a step further, and entered into their bodies. This state of infernal possession completely deprived the possessed of their freedom and rationality, and rendered them insane, and this in the worst way; and it was only necessary for this kind of insanity to spread, in order to render the extinction of mankind certain. But for the advent of the Lord into the world, this is what would have happened, for the obsession of men by the hells would have spread in an ever-increasing ratio.

Nor was this all. The very heavens themselves were beginning to be assailed in a similar manner. The lowest parts of them were actually being attacked and taken possession of. The angels could no longer resist the ever-increasing stupendous host of infernal men who were invading the world of spirits from a world of infamous corruption. If we think of the Roman Empire as it then



existed on this earth we can form some idea of the kind of spirits who were pouring every day into the world of spirits; and with the Jewish Church dead, there was no counter-balancing power.

The lowest parts of the heavens are filled with very simple spirits, who can be led away by false external appearances. In this way the lowest heavens were going to the bad, and if the process had not been arrested, they would gradually have drawn higher and higher heavens into the vortex, until at last there would have existed only a universal hell; and then even this would have ceased to exist, because all the communication with the Lord through the heavens would have been cut off.

We read in the Writings that the angels themselves worship the Lord as their Redeemer; because they know that but for His advent into the world, and His conquest of the hells, they would not have been able to remain as angels of heaven.

It was in reference to the driving out of the infernals who had taken possession of the lowest part of heaven that during the life of His ministry on earth the Lord uttered the memorable words, "I beheld Satan as lightning fall from heaven."

The knowledge of these facts enables us to understand in what the work of redemption consisted. It enables us to see that it consisted in the deliverance of mankind from this preponderating power of the hells; in other words, that it consisted in a great war that the Lord then fought with the hells, and in a great victory that He gained over them. Hence it is that in the Word He is called "Hero," and "The Lord of Hosts."

This however does not explain why the Lord assumed the Human and came into the world? Could He not have fought the hells from His place in the sun of heaven, where He dwells in infinite love and power forever? The Lord is omnipotent. Why could He not have conquered the hells by an act of omnipotence, without putting himself to the trouble and the pain of a descent into this world?

The answer is, Because He is infinite love. If the Lord had driven back the hells by His own unaccommodated power He would have annihilated them. If His presence, as He is in Himself, in His own Infinite goodness and Divine truth, had come into *their* presence, they would have shriveled away like snow in a furnace. It is utterly impossible for the Lord to hurt, or to injure, anybody. His love is as infinite toward the devils in hell as it is toward the angels in heaven. Therefore in order to be able to do anything to the hells, it was necessary for Him to be able to do it without inflicting any injury on them.

It is true that the Lord had to fight the hells; but it was not for their injury that He had to fight them, but for their good. It is good for the hells to be conquered and repressed. Their victory means their misery. In destroying others, they destroy themselves the most, for all evil is self-destructive. To repress it is to be kind to it; but then it must be repressed in a way that will bless it, and not curse it.

There was one way in which the Lord could accomplish this apparently impossible task of fighting the hells without injuring them; and this was by assuming for Himself an infirm humanity, precisely like that of an ordinary man, and in this infirm humanity meeting and fighting them. And this is what He did. He invested Himself with humanity. He descended through all the degrees of creation; through all the heavens, step below step; through the world of spirits; down to the world in which we live; and in each degree He assumed humanity.

In this way the Lord assumed humanity fully and completely, from first to last; from the humanity of the highest angel down to the very flesh and bones, the natural ultimates, of the lowest race of human beings that ever existed, namely, the descendants of Judah, who were the most external and gross of all people. The Lord went to the worst house in that nation, the house of David; and there put on a humanity so low and full of hereditary evil that all the hells could find a plane in it, into which to operate.

By successive coverings the Divinity of the Lord was

thus veiled over; so that when evil spirits came near him, they could do so with impunity; just as they can come to us. And then the Lord could fight them, just as we can fight them, with the only difference, that when we fight them we do so by His power; whereas He did this by His own power, for there was no one to help Him. His own right hand and His holy arm wrought salvation.

When we are fighting with the Lord's power, we feel almost nothing of the battle. It is the Lord who is doing all for us, even now; for He is still our Redeemer. He still retains His whole body complete that He had in this world, and therein holds our cruel foes in subjection forever. When we are being tempted, it is like a man standing on the seashore, facing all the waters of the ocean gathered into one huge wave to sweep him away. In every temptation we have the Lord on our side. He interposes with the omnipotent power of His Divine Humanity to defend us. Therefore we can form no idea of what the Lord had to undergo during His temptations on earth, when alone and unaided, He fought against the hells the battle of our redemption.

That the God of heaven and earth did really visit the earth in a human form of flesh and blood seems incredible, and yet it is true. Had we lived in those days, we could have seen Him. A journey to the land of Canaan would have accomplished for us this great privilege, enabling us to see Jehovah manifested in a human form of flesh and blood. Like those Greeks who were there desirous to see Him, we could have approached, and heard the tones of His voice as He was addressing the multitudes. Even now, we can go to that country and see the very hills He saw, and over which He walked; the Mount of Olives we might walk on, with the reflection, that here He stood and suffered on many occasions. It is only a question of time and money. We could do it if we had these at our disposal.

We live in a very sensuous age. We believe in the things we can see and feel; but it is difficult for us to believe in the things we never either see or feel. We never see the



Lord; we never have seen Him with bodily eyes; and therefore in our unregenerate state, we find it very difficult, if not impossible, really to believe in Him. I do not speak now of the merely intellectual belief of the understanding and of the memory; but of the real, practical belief of the heart, and of the man. Who is there, for instance, that would not be startled to find the Lord suddenly standing beside him, walking alone in the streets, lying awake alone at night, sitting alone in his home, standing alone on the seashore, on the mountain summit, in the depths of the woods,—alone, as we think? Who is there that realizes the great truth which we all profess to believe, that the Lord is still omnipresent with us in His Divine Humanity? Yet that very humanity in which He walked the earth in bygone days, now glorified and made Divine, is still His clothing. He has not really gone away. As He is the First of all things, so He is still the Last of all things. As He is in primes, so He is in ultimates. He is no less present here in the natural world, than He was then. The same Lord Jesus Christ is still a visitor among us, a visitor who will never depart. It is only the gross sensuousness of our fallen state that prevents us from realizing the truth of this. The Lord is just as much present in this city now, as He was in Jerusalem then. He in fact is the most present person in it. Let us endeavor to bear this in mind, for it is our greatest safeguard, blessing and comfort.

People say, I could bear anything if I could only look into His face, or hear Him speak. Well, the Lord is as really present with us as if we were looking into His face, and hearing the sound of His voice. And He also shows Himself, in so far as it is possible to do so without interfering with our freedom. If we could always see Him, we should not be free to do what we *will* to do; and then we could not be regenerated; because regeneration is possible only in a state of freedom. The Lord does not compel us to see Him, or recognize His presence; but if anyone wishes to know of His presence by actual experience, let him watch the operations of His providence as they manifest themselves in all

the events and circumstances of his own everyday life, and he will soon receive most startling proofs of it, and will be ready with heartfelt conviction to exclaim, "Blessed be the Lord God of Israel, for He hath visited and redeemed His people."

JOHN FAULKNER POTTS.

## I.

## NATIONALITY AND PATRIOTISM.

BY THE REV. JOHN GODDARD.

FROM time immemorial the love of one's native land has been held to be a righteous emotion, and the willingness to give one's life for it if necessary, the real test of its genuineness. As boys, we read in the Latin classic that "it is both sweet and becoming to die for one's country," and in the English classic that he who lacked the love of country was but "a wretch, concentered all in self," who was destined to return at last "to the vile dust from whence he sprung, unwept, unhonored, and unsung."

In the light of the experiences of the past the question of patriotism has doubtless been considered from every point of view then available. Is there any new light, or any clearer light, to be found in the writings of Swedenborg, bearing upon the question of the love of country, involving, as it does, the kindred question of war and of preparedness for war? The thoughts now to be presented are intended as chiefly suggestive, in the hope of calling forth the mature reflections of others.

We must acknowledge at the outset that Swedenborg, in treating this subject, speaks, as he does so often, from two or more different points of view, that is to say, from the distinct positions held by the spiritual seer, historian and philosopher, and by the practical and modern man.

In his profoundest writings, which treat of the state of mankind in the earliest ages, we are told that there were then no nations; that government was patriarchal; that nations originated in the love of rule (*Arcana Cœlestia*, nn. 471, 483, etc.). This dwelling apart of families, we are



led to believe, was for the sake of the development of the peculiar spiritual genius of each family or tribe, and that it was the exaltation of the earthly and selfish and the decay of the heavenly and unselfish which led to the formation of nations and the disposition to extend their power and wealth by conquest, and thus by stealing and killing, at the expense of other nations or tribes. The supremacy of the heavenly over the earthly was represented in Scripture by Balaam's inspired prophecy that Israel would dwell alone, and would not be reckoned among the nations. That is, when viewed literally, Israel would be a theocracy, or a people immediately governed by Divine direction, apart from the rule of kings. And therefore, when Israel, while under the leadership of Samuel as Judge, asked for a king, that they might be like other nations, God told Samuel, who was grieved at the request, that they had not rejected him as Judge, but that they had rejected God Himself as their Leader. And yet He told Samuel to hearken to their voice, and directed him to anoint first Saul, and then David. Called originally, as at Sinai, to be "a kingdom of priests and a holy nation," Israel degenerated into a kingdom of the world. Yet though they had rejected Him, their God did not reject them as a people, or leave them, until they at last renounced Him in His Incarnation. Then they ceased to be a nation.

In accord with this literal Bible teaching is what at first appears to be Swedenborg's profoundest conception. That is to say, nations, originating, as they have done, in the love of self and the world, are in their essence disorderly, and only tolerated on account of the hardness of human hearts. But later on, in his more topical writings, he exalts the love of country and the soldier's use, although plainly declaring that a nation should wage war only in self-defence, and therefore never in aggression.

How then are we to understand the question of nationality? Is it wrong in essence? Will it always exist, or is there something better to look forward to as an ideal of government?

After Israel, notwithstanding Samuel's solemn warnings, had continued to insist upon having a king, Samuel, however grieved, did not despair, but spoke encouragingly, and told them he would still continue to pray for the people, and "shew them the good and right way." He reminded them, however, that there would be greater responsibility resting upon them. The voice of the Lord would be more indirect, more distant, more obscure. The danger implied was that the Commandments of Horeb, the heart and soul of Israel's mission, would be forgotten in the pressure of material interests. But a change had come to the nation, and the implication is, as the fact was, that it would be permanent. There is no hint that it would be either possible or desirable for Israel to return to the theocracy.

It is in a sense disorderly when the state of innocence and obedience in the little child yields to the self assertiveness or wilfulness of youth; yet it would not be best for the youth to return to the restraints of early childhood. The picture of the New Jerusalem reads like a restoration of the Eden state, but it will be different. The race will have reached its maturity. If innocence returns, it will be the innocence of wisdom—a wisdom acquired by the exercise of freedom and reason and personal responsibility on the earthly plane. The race will not return to the patriarchal age. The nation had come to stay. The oracle of God will not interfere with human decision in practical questions, but the spirit of the Lord will guide the human will and thought of rulers who acknowledge the universal laws of Sinai, and seek to do the will of God on earth as it is done in heaven. Thus the tabernacle of God shall dwell once more with men. Thus, we think, Swedenborg's two views of the nation may be reconciled.

And so we can understand the reason of the New-Church teaching that one's country is like a parent, which is to be sustained and benefited according to its necessities (*Arcana Cœlestia*, n. 6822); that it is a neighbor to be loved according to its good—spiritual, moral, and civil; that it ought to be loved in a higher degree than other kingdoms;

that other kingdoms are neighbors (and therefore to be loved) according to the use they perform to one's own country (Charity, nn. 85, 87).

Rightly understood, this is not an appeal to selfishness. It accords with the New-Church interpretation of the saying "charity begins at home"; that is, unless one is faithful to the duty which is nearest, he is unfitted to be of service in those duties which are more remote; or, with the gospel, "he that is faithful in that which is least is faithful also in much."

The love of country is simply an enlarged, mature form of the love of parents and of home. The love of parents, because prescribed in the Decalogue, is vital. While we cannot affirm that the literal love of father, mother and home is at first a regenerate affection, we know that it is orderly, that the Lord and His angels are with children in the orderly exercise of it, and that then it becomes a stepping-stone to larger and higher forms of charity. And so the love of country, although it may appear in one aspect a selfish affection, is as orderly and as right in itself as it is instinctive.

But there is a right and a wrong exercise of the love of children for parents, and the love of parents for children. It is wrong for parents to defend their children in wrongdoing, as we have often witnessed in controversies with teachers or with neighbors. It is wrong for children, when once they have reached maturity, to defend their parents in wrong-doing, although right still to care for and protect them.

And so is it with the love of country, or patriotism, which is a larger parental love. It is false and evil to defend the principle of "my country, right or wrong," if by this expression we are defending its wrong courses or tendencies, but it is not false and evil if it means the love of country notwithstanding its errors, which involves the effort to correct those errors.

An extreme interpretation, however, of the words, "my country, right or wrong," involves the thought that the



citizen has no right to question the attitude of his country towards other nations when once that attitude has been determined; and, more than this, that whatever is for his country's material interests should be the citizen's supreme concern; that the moral law does not apply to a nation, and most especially when the nation stands in the vanguard of the world's progress; for in that case, it may be asked, it is asked, are not the nation's interests the interests of the whole world? Or will not the supremacy of the most advanced nation result in the uplift of the whole world?

When Commodore Decatur proposed the toast, "our country, right or wrong," he added, "may it always be right," thus acknowledging that it may sometimes be wrong, and denying that its selfish interests are or should be its supreme law, thus controverting the thought so widely taught in Germany, and which seems to be so largely accepted there, that the moral law does not apply to a nation, and especially to a nation superior in its culture to all others. Let me quote a few words from a recent little work by Baron Friederick von Hügel, a German residing in England, entitled "The German Soul":

A few days before the outbreak of the war, I received a long letter from a still young, highly cultivated, South German scholar and lecturer—a man who knew English and England well ever since his student days, when he had already been immersed in English subjects; a delicately religious spirit, whose Protestantism was greatly softened and suffused by large Catholic sympathies. It was a long, touchingly earnest plea in favor of the justice of the German claims, especially of a cultural kind, and centered in the strange assertion and argument that German culture had by now, as a sheer matter of fact, fully assimilated all that deserved to live in the several civilizations of Greece and Rome, Italy, France, and England; and hence that the spreading and the substitution, by means even of the force of arms, of this German culture, now thus become the legitimate heir (because the actual quintessence) of all those other cultures, was both no more than justice on the part of Germany towards herself, and no kind of loss, but rather a great gain in fruitful concentration, for Europe and humanity at large.

In the same line, though in a somewhat coarser vein, the editor of the *Vossische Zeitung*, a Berlin journal, regarded as conservative, says, in a recent article:

As we are the supreme people, our duty henceforth is to lead the march of humanity itself, . . . it would be a sin against our mission to spare the peoples who are inferior to us.

This assumption and this conclusion would seem to be widespread, if not of overwhelming influence, throughout Germany. Perhaps it is still more widely spread. And hence the love of the Fatherland (it may be significant that it is the Father- rather than the Mother-land) or patriotism in Germany would seem to require aggression and war as well as the overthrow of the moral law in its application to international questions. And perhaps this assumption and conclusion of the German soul may help to explain—what appears to most of us a preposterous claim—that Germany is fighting for its own existence; which may be interpreted, the existence of the power and duty to bless the world by conquest.

At this point I would strongly recommend to all to read carefully the little work of von Hügel alluded to, as revealing how a sincere, religious and highly cultured people like the Germans can entertain such views. I will merely say now that this writer traces the difficulty to an inability to reconcile Darwinism and its kindred New Testament criticism—which it accepts as foundation truth—with the Gospel. As far as Darwinism is concerned, its doctrine of the necessity of strife and the survival of the fittest calls upon Germany as the most advanced nation to impress its own culture upon the world, if necessary, by force. And yet the gentleness, the utter unselfishness of the Son of Man is recognized as holding a vital place in all personal religion. A mysterious dualism perplexes the German soul. Personal religion and State religion are irreconcilable.

What has the New-Church revelation to say to all this? It supplies two distinct teachings, which, if accepted and

faithfully applied by the nations, would destroy this dualism, and establish peace throughout the world.

The one is the doctrine of the Grand Man.

According to this, the human race is composed of different kinds of people, a result not merely of outside or earthly causes, such as heredity or environment, but of the fact of a Divine order in creation. Man is essentially, interiorly, eternally, a spiritual, not an earthly being. The spiritual life of the race as a whole is made up of different parts or elements, which, when in orderly connection or union, work together as a unit to the advantage of the whole and of every part, precisely as do the various organs of the human body. These differences, while essentially spiritual and eternal, have an answering earthly expression, in the form of a capacity for certain uses as well as certain forms of thought, language, religious belief, government, laws and customs. In short, there is an orderly and innate tendency for people of a certain heaven-born genius to flock together. The smaller nations may represent the smaller organs of the human body, which may be as important as the larger ones, and hence should be protected. While this order is interfered with or destroyed for the time by the evil passions of rulers, the ideal should be kept in view, and its realization should be sought in the will of the people.

That this different genius of nations or races is not merely an abstract conception, realizable only in the spiritual world, is illustrated by Swedenborg's statement that there are three European nations which represent, respectively, the three great principles of will, intellect and action, although he was not permitted to reveal which they were. He also implies that the national genius is largely preserved in the future life, when he speaks of the English, Germans, Dutch, etc., as he had seen them in their spiritual environments there.

In the light of this doctrine of the Grand Man and his different elements of character, and the necessity of freedom to the development of each vital element, we should be able to see how wrong is the assumption that a nation



or race can be uplifted by the destruction of its nationality and the constraining of its people to obey alien laws and adopt alien customs. Even when it is a superior culture or what is held to be an advanced civilization that is so compelled, it cannot be anything but a curse when the interior and peculiar genius of a people is interfered with by exterior force. And this doubtless is the calamity which Swedenborg had in mind in his implication that the Divine Providence interferes in the matter of wars when there is danger of the destruction of a nation (Divine Providence, n. 251).

True charity, according to Swedenborg, makes men recognize the good or use in other nations. And he implies that a true or genuine patriotism makes one love the good or the use in other races or nations. It follows that it is a wrong or perverted patriotism that would build up one's nation or wealth at the expense of the life or prosperity of another. War, therefore, according to Swedenborg, is right only in the self-defense of a nation, never in aggression.

This doctrine of the Grand Man, involving the question of nationality, is one of the two New-Church teachings alluded to, which should help to solve the problems now before the world, and before our own country. It is at the heart of the Polish and Hungarian cry for freedom, the Italian demand for Trieste and the Trentino. Perhaps it applies also to the Mexican question, although with less force, because it may be questioned whether the Mexicans, formed so largely of incongruous elements, possess the spiritual genius of a nation.

This thought of the special use of nations as parts of one great plan, is recognized by Fichte and other German writers; but by later authors it has been so confused with the thought of military power and especially Germany's power, as the means of progress, that it has lost its true significance. Instead of military force being the means of forwarding artistic, moral and spiritual culture, we are reminded of the destruction of Assyria and Babylon, the great powers which carried captive Israel and Judah, and

the relapse of their populations into servitude and poverty, while the influence of Judaism over all Christendom, by means of the Bible,—although as a nation it exists no longer—remains fixed and sure. While Roman militarism conquered and absorbed Greece, Greek philosophy, art and culture reconquered fallen Rome: “Greece, the captive, led captive Rome her conqueror.” And the weakling Judæa became the matrix of the forces which hold the promise of the world’s redemption.

A second New-Church teaching, bearing upon the subject of a true love of country, is found in the statement that the Decalogue—which in its crude letter is the soul and life of Judaism—contains Divine and universal laws, thus laws which apply not only to the relations between individual men and their God, and individual men and their fellow men, but to the relations between nation and nation.

Let me read a quotation by von Hügel from a recent German writer, Friederich Naumann:

We live in the age of Capitalism, and we possess a religion which was born before this age. . . . We all live in the midst of Mammonism, however little we may individually be servants of Mammon. . . . I and my friends wanted to utilize Jesus as the high and supreme advocate of modern industrial and economic struggles. But every time that we seriously attempted to derive specific demands from his gospel, it failed us. For the Gospel was Galilean. . . . We are late comers. We have to learn to understand him in his own time. . . . This our capitalistic world, in which we live, is organized according to the principle, “Thou shalt covet thy neighbor’s house! Thou shalt will to gain the markets which the English hold, thou shalt get the influence in Constantinople which the French possessed, thou shalt produce in painting what hitherto appears to have been the privilege of the Parisians, thou shalt eat the bread which in strictness, the Russian peasant himself should eat! And so on, endlessly: Thou shalt——covet!” . . . All the moods of the Gospel only hover, like distant, white clouds of longing, above all the actual doings of our time.

What was Naumann’s trouble? It was that of Tolstoi, who interpreted the Sermon on the Mount as a series of

literal commands or laws of action, to be enforced from without, instead of interior and ideal principles for the government of the individual soul which obeys them by an inward dictate. They are laws of the spirit, not of the body, unless at the dictate of the spirit. Like so many others, Naumann has abolished the Old Testament, and its foundation laws of practical living.

His language represents no doubt the views of many people in Germany and elsewhere, who, while not prepared to affirm that there is no moral law for the State to follow, maintain that we must distinguish between private and public morality because there is no superior power to define the relations between States. (See von Hügel, p. 92.) But it would seem that there ought to be an effort to discover that superior power, if this desire is sincerely cherished. It only needs the recognition of the Divinity and universality of the Decalogue to supply the lack, and put an end to war in all its forms. This is what the churches need. This is what the rulers of the nations need.

The churches recognizing the beauty of the Christian gospel—the Sermon on the Mount, the perfect unselfishness of the Son of Man, have sought some short and easy way into the heavenly state there portrayed. The Catholic has found that short way to lie in the sacrament of the church; the Protestant in faith alone. Through one of these two miraculous methods the soul is supposed to escape the image of the earthly and to be born again into the image of the heavenly. The laws of practical moral conduct have been officially ignored as efficacious in a spiritual way, or have been relegated to the civil plane. Practically the Savior's words, "I came not to destroy the law, but to fulfil it," have been doubted or denied. The connecting link between practical life and heavenly life has been broken. The Lord's words, "if thou wouldst enter into life, keep the Commandments," have been ignored. And so not only do individuals murder and rob, but nations also, and build up their power on the ruins of other nations. The gospel has failed because the foundation is lacking. "If the



foundations are destroyed, what can the righteous do?"

Whatever may be said of the white man's burden, or the duty of civilization towards barbaric peoples, there is certainly no warrant in the Bible or the Christian religion for murdering the inhabitants of a peaceful civilized or Christian nation or stealing its land or destroying its property. The missing link in the Christianity of the past has been the Decalogue, containing a universal law, uttered by God's voice, written by God's finger, setting forth universal laws. At the end we read, "He added no more." No more was needed. On this basis, and on this only, is true Christianity to be built. For the loving God whom we are taught to worship solemnly warns His professed followers when He says, "Think not that I am come to destroy the law and the prophets"; "if thou wouldst enter into life keep the Commandments." Here is the connecting link between earth and heaven. Here is the universal law for individuals and nations. Here is where the civil, the moral and the spiritual law rest on common ground.

There is a subtle desire in the human heart for the extension of the domain of one's country. The excuse is, it is for human uplifting. He reasons that a nation cannot stand still. It must either grow larger or grow less. This sentiment is usually called patriotic. But the true patriotism is that which values the good or the use in one's nation, and stands ready to defend that use. A false patriotism regards the whole subject from a purely selfish point of view. The man's own country must be supreme. He forgets that other nations are parts of God's country, and that their use is to be regarded. His first duty is towards his own country, according to the true meaning of the words, "Charity begins at home," but not in the sense that charity ends there. In the present state of the world, a nation must be prepared to meet the attacks of others, but every real Christian, and certainly every New-Churchman should not only cease to take any part in the destruction or spoliation of other nations, but cease to covet what belongs to another nation.

Thus, and thus only, will the true church be established. Thus, and thus only, shall we measure up to the true pattern of manhood. Thus, and thus only, shall we become followers of one Lord and Savior Jesus Christ, whose life can be established in us only through love based on justice and right. And thus, and only thus, shall men fulfil the prayer, "thy kingdom come, thy will be done, on earth as in heaven."

JOHN GODDARD.

## IN THE KING'S SERVICE.

BY CAPTAIN DAVID McC. McKELL, U. S. A.

**A**LL men and women while they are becoming regenerated must have personal inner struggles. These are variations of temptations, dealing with love of power from self love, worldly greed, pride and lust. Many of these temptations are of such a nature and the evils which give rise to them are so repulsive that we can examine them only when alone with God, or perhaps with souls very near to our own. Just a glance at our natures makes us realize how essential is the Divine Humanity. There is only one Name given under heaven whereby men can be saved. We see our own powerlessness. We are weighed in the balance and found wanting. We are indeed most unprofitable servants, we have not even done that which it was our plain duty to do.

In this paper I would speak of the Christian life on a more outward plane, based of course on the inner life and taking all its real value therefrom. On this plane of outer use there arises a more or less natural division, with ministers, settlement workers, etc., on one side, and the great body of laymen on the other. It is to those of my own class that I am speaking. My very dear minister friends having dedicated themselves to the Lord's service will find much that does not apply to them, and can therefore with greater freedom discuss the paper.

There is no excuse for us who live in this Great Age when the King's will is so plainly manifested, not being on fire with the desire to help forward His kingdom. "Why stand ye here all the day idle?" None of us wants to hear that question at the eleventh hour, and we may assume that none of us are truly happy and satisfied unless we are



at work for Him. However short we may be falling of our ideals we have all seen visions and dreamed dreams. The Church is alive today as never before to the necessity of making those dreams come true. As it is in heaven so may it be on earth.

I am going to refer briefly to personal experiences in order to make the matter concrete. These experiences may also serve to illustrate, what I have found to be most true, that there is little difficulty in New-Church laymen getting opportunity to teach the truth. The only things necessary are a willingness to expend time, effort, common sense and prayer. I found my hardest time at Fort —— when I went there fresh from West Point. I told the chaplain there that I would like a class in the Sunday School, and explained my religious belief. I must have made a pretty poor explanation for he said there were so many Unitarians in that region he could not allow a Swedenborgian to teach as their doctrines were so similar. Well, I went right ahead attending his services, backing him up where I could, establishing a Bible class for enlisted men and running the Christmas tree. About a year later the chaplain went on leave. The wife of the Colonel, who was left in charge of the Sunday School, came to me and asked me to take charge. I explained the case and said I would gladly take charge and teach a class till the chaplain returned, with the understanding that on his return I would quit unless the chaplain asked me to stay. When he, good soul, came back he begged me to keep the class and said he had made a mistake in the first place in refusing my help. Since then I have worked with many chaplains and have found no trouble in getting plenty of work to do. If there were an over supply of willing workers, this might not be the case, but competition is very limited.

There are many figures of speech by which the Gospels picture the relation of a Christian to his Lord, but the most frequent is "servant," or more literally "bond-servant." Bound by love we are in the free service of the King of Kings! Highest of all callings, it is ours!

Our ordinary daily life should be consecrated to that service. Whatsoever we do we must do all in the name of the Lord Jesus. Our doctrines teach us how precious in the Lord's sight is the daily task well done. Without such honest service other efforts fail. But assuming that we are raising first-class crops of the barley of daily tasks done for Him, we have need of wheat crops and fine fruits besides—harvests from direct service for the kingdom of Jesus in the hearts of men. The soldier earns proper commendation when he does his routine work even to loss of his life, but the medal of honor comes properly to him whose devotion is such that all thought of self is lost in love for comrade and for country. At first, Gideon had thirty-two thousand soldiers. Then all who were fearful and afraid departed from Mount Gilead and he had ten thousand faithful followers. But those who were *very* eager were only three hundred. All New-Churchmen should be *very* eager.

In the distribution of the wealth given him by the Lord, the good steward of the Lord Jesus views life by the Socialistic standard, "from every man according to his ability, to every man according to his need," adding, of course, what many Socialists leave out, "I love the Lord my God, who brought me out of the land of Egypt and Him only do I serve." What a question it is! How are we to use the money the Lord gives us? How much is it proper to spend in self-development for God's service—for education, fine pictures, beautiful houses? Everyone must answer these questions for himself, or rather let the Lord answer them for him as he prays. I do think that each of us can form an idea of the proportion of the Lord's gifts which he will return directly in service for others, and then we can lay that bit aside for as careful investment as prayer will give. It may be five per cent of the total income; it may be fifty per cent. We should always be ready to increase the proportion as opportunity offers, and the five per cent may in ten years be increased to fifty. This is no new thought. There are hundreds of New-Churchmen praying away their money in some such fashion. The present movement to

make systematic giving universal will meet with great success—if we pray.

It is my belief, based on experience, that the layman has an immense advantage over the minister in teaching Bible classes. The layman who leads a group of men of his own class in life in Bible study has a foundation of common experience upon which he can build. The least successful Bible class work that I have had was at Fort Ethan Allen, and again at Jölo, in classes of enlisted men. It was not because I could not meet them man to man, which I did do, but because we lacked to a considerable extent the common basis of thought and life. I could have conducted with great apparent success and growing numbers a lecture course on the Bible, but what I sought was devotional study of the Book for its application to our lives. I have known of several classes conducted by ministers which were nothing but Bible lectures, where the minister did practically all the talking, most of the thinking and all of the praying, if there was any. Of course a class conducted by a layman may degenerate into this type, but there is not the same danger.

Those in charge of the Bible-study work in our colleges and universities have utilized the student-led class to the full extent, because of this foundation of common experience. At West Point in 1912 we had thirty-two groups averaging seven men to the group. The thirty-two leaders were in turn divided into four normal class groups meeting with an officer each week. We find eight men about the limit for successful devotional Bible study. These normal groups consisted of men very anxious to understand, so that they could in turn lead, and the Bible words found very fruitful soil. The four officers met weekly for study and prayer. On one other day we met for a short prayer session, so, with our cadet class, we had such work three days in the week. Naturally, it was a time of revolutionary growth for all of us. Incidentally, I think I doubled my efficiency as an army officer in those years.

As the general consults his maps, the workman his plans, so the three hundred Gideon followers must go to the Book



of Books continually. There must be more than private study, essential as that is, for shall we wrap up our knowledge in a napkin to look at night and morning, but not to put to interest? We must find some big or little brother who will go to that Book with us. In this day let it be true that "ten men take hold of the skirt of him who is a Jew, saying, We will go with you for we have heard that God is with you." Our young people must be trained to use the Word of God if they would save the souls of men. Truth drawn from the Bible is welcomed by hundreds of thousands today. Other truth is not understood. "First the blade, then the ear, then the full corn in the ear."

And what praying are we putting into the Lord's work? Do we give a pamphlet or a book to an inquiring friend and let it go at that, without trying to love the truth into his heart? Remember what the Lord says: "I have set watchmen upon thy walls O Jerusalem, which shall never hold their peace day nor night." And why should we go into the Lord's vineyard in such a haphazard, "hit or miss" way? Our business men do not succeed so. The European General Staffs every day plan tomorrow's movement with great care. The children of this world are still wiser than the children of light. Perhaps the children of light neglect prayer! They do not ask the Great King what He wants done and how and when to do it. I quote from Mr. S. D. Gordon:

Lord Jesus, I will obey thy voice with my life. Teach me what "obey" means. I'll obey with life, and gold, and all the power Thou dost give. Lord Jesus, I will plan to put prayer first and to take what Thou hast won, as Thy Spirit guides, day by day. First, to obey; and, second, to pray. I will hold everything I am, and everything I have, subject to Thy call, as Thy Spirit shall guide.

There is such a great field of missionary endeavor open to us! Some of this field is well covered. Other parts are hardly touched, and there are great opportunities for work in colleges, preparatory schools, industrial plants, even in prisons.

I have had opportunity to see how little the college field

is covered, and how easy it is for any layman to enter it. I do not doubt for a moment the ability of any New-Church layman to enter as a religious teacher into any university, college, normal school or Young Men's Christian Association near which he lives. It will take a little hard work to get in, and much hard work to make a valuable teacher when once there. It may mean a little innocent spying out the land. It may mean going to the Northfield Student Conference or the Silver Lake Young Men's Christian Association Conference a couple of years to get acquainted with the leaders of the movement and the students. He who seeks will certainly find. Northfield, for instance, is very accessible. In the summer of 1915 Mr. Walter B. Murray and I were welcomed there with open arms. We were both used to the limit in the leadership work during our stay. I had work every afternoon and evening with one delegation or another, and Mr. Murray was put right to work with the Latin-American delegation. As some of you know, young John Murray was sent by the International branch of the Y. M. C. A. to Mexico as missionary and Y. M. C. A. secretary.

To come back to the particular advantage of being a layman, I claim that the form of our message as generally delivered by the clergy is not suitable; it is not in the language of the common people of this generation. And I think that those of us who are in the business or professional world and rub elbows with the man of the day can put into the colloquial thought of some group the message of our Master better than it is often put by those who know much more than we do.

To illustrate my meaning I quote from the Century Dictionary, under the heading "Atonement," the Rev. B. F. Barrett's definition of the doctrine of the New Church:

A bringing at one of the human and the Divine, or, as the apostle says, "making in himself of twain, one new man." And the purpose of this atonement was, that the Lord might ever after be able to bring our external or natural at one with our internal or spiritual man—goodness at one with truth in our minds,—and

so bring us into complete spiritual union or at-onement with Himself.

Now this statement of Mr. Barrett's is fine, and yet it is about as clear as Sanscrit to the ordinary non-New-Church layman, because the terms "our external man," "our natural man," "our internal man," "our spiritual man," "goodness at one with truth in our minds" are not in his vocabulary in these senses. I think even the Dictionary writers were a little puzzled by the words, but on the whole their statements of what they call the more modern Broad Church view (which is of course unknowingly New-Church) and of our own position are much more understandable, and therefore much more useful to most people. These statements are respectively:

(b) The entrance of God into humanity, that he may thereby drive out sin and make the human race at one with Himself.

(c) The union and accord of flesh and spirit in man, and so the union and accord of man with God by a spiritual change wrought in the individual.

Then I think that we laymen from the very fact that we have had difficulty in stating our faith in terms we comprehend are better able to carry the message into other lives.

Every layman should keep constantly on the watch for statements by our own ministers or others which are vivid and understandable. When found in the works of those not belonging to our organization they are particularly valuable in filling the New-Church heavens.

Let me quote again from an author not a member of our New-Church organization. S. D. Gordon, in his book "Prayer Changes Things," says:

The Lord Jesus Christ came, or as I love to put it, God came down Himself in the person of His Son; because that Man who walked round on the old Palestine soil, was God Himself treading in man's shoes, without a doubt.

The college boy, the enlisted man, the bank president and the factory girl will all of them get some vision of that great miracle from these vivid words because they are col-



loquial—just as Christ's words are those a peasant can understand. It is true that many of our ministers write simply, but in the case of many of our writers and speakers the words are theological—may I not say scholastic?

The laymen of the church are to blame for the fact that there are fine churches not always filled. Our ministers place some blame with us, but there are many more laymen. Have we gone into the highways and byways where it is dusty and disagreeable? I think Jesus says to the laymen of the Massachusetts Church (and to the ministers, too, for that matter), "Go ye onto the Common and around Scollay Square and compel them to come in by your love for them. And do not, dear bondservants of mine, limit your message by its language and delivery to the people of the elder Massachusetts. I have sent you new peoples who read few things but the papers, who have not the inclination or clothing to go to church, but who are nevertheless thirsting for the good tidings of a Risen Christ as Lord of all." "He who would find his life must lose it," said He who was nailed to a cross. Yes indeed, lose it in the popular sermon printed in Hearst papers or the lunch hour talk near a saloon or shoe factory. We are not willing to sacrifice our dignity, which is part of the life we must give up, to get the true dignity which belongs to the bondservant.

And now we go to that field of social service where Love is primarily emphasized. In this there is great opportunity. Every tree needs good deep roots. When we have convinced our dear neighbors by applied Christianity that our love for them is very real they will listen to what we have to tell them of the Great Master whom we serve. Take the work done by the New Church at the Lynn Neighborhood House. The Neighborhood House has gathered under its roof for Sunday School more children than any Massachusetts society. The life of the community in which it lives is centered there to a much greater extent than the life of the population surrounding any of our churches centers in them. The man of the street can be trusted in this New Age to apply the law "By their fruits ye shall know them." When

he sees the neighborhood in which he lives changed in seven or eight years from a gang-infested slum to a community of Christian people he asks, "Whence comes the power to do these great things?"

I believe it is true that the New Church has at Lynn the finest settlement house in the United States. I know of no other that can compare with it considering economy of operation and character results attained. But nothing living stands still in this world. We must grow or we must shrink, and, my friends, we *must* grow for the sake of the children. It is a shame that such a work should need for funds as it does. It is a shame that similar work in New York and Philadelphia and elsewhere should lack workers or funds. It is a shame that in every city where a New Church exists people do not say, "See how they love their neighbors; they surely know God."

The laymen can do it, the laymen must do it, the laymen of the New Church will do it. For have we not in all this undertaking the commands of the Great Savior and King by whose strength all things are possible, and whose good servants we try to be.

DAVID McC. McKELL.

## THE INDIVIDUAL AND SOCIETY.\*

By JOHN P. SUTHERLAND, M.D.

**D**URING recent years there has been in American medical and law schools an increasing number of representatives of the different nationalities and races of men. Orient and Occident, Northern and Southern hemispheres, and the Islands of the seas, are represented in the student body of all the larger institutions of learning, and liberally so in our own University. The reason, which is not far to seek, is a significant one. While unprecedented increase in population, phenomenal material prosperity, accumulation of colossal individual fortunes, enormous industrial activities, unlimited agricultural possibilities, abounding educational facilities, etc., may be advanced as explanations for this commingling of the nationalities and races, the essential reason is, in the words of the traditional Fourth of July orator, "this country has been and is the refuge of the oppressed of all nations"; that is, a greater degree of liberty in thought, in speech, in politics, and in religion especially, formed, as it were, the banner under which gathered the early settlers and their descendants, who moulded the ideals, unfolded the destiny, and developed the traditions of the Nation, and made possible the history the Nation thus far has written. Without entering into an academic discussion of the subject, it was, in a word, "individualism" that laid the corner-stone and erected the edifice of this country of ours, and the idea of "individual-

\*This article is taken from an address delivered by Dr. Sutherland, Dean of the Boston University School of Medicine, at the opening of the forty-fourth session of the School. It is an illustration of how a New-Churchman may make effective use of important doctrines of the Church in his secular vocation.

ism" must not be lost in the scramble for power and riches and so-called "prosperity." It is legitimate to speak of this at this time, because as assembled we represent a cosmopolitan group, and we possess inherited or acquired ideals characteristic of different peoples. Moreover while we are, for the period of our association, medical students, more or less advanced, we are temporary or permanent citizens of this great Republic, and we are individual men and women. In such a commingling of nationalities and races the great danger is that the ideals of individualism which make the commingling possible may be lost sight of, if other ideals gain, through any combination of circumstances, the ascendancy. While such a deplorable state of affairs must be acknowledged as possible, it is not to my mind very probable; at all events it need never happen. For the great crown of individualism is not that it can seek and frequently secure its own selfish ends, but that it can sink itself into the good of the whole; and the universal recognition and adoption of this principle will avert the catastrophe. In other words:

If this Nation is to be truly self-governing, the individuals who constitute this Nation must be endowed with capacity to govern themselves. This capacity can come only as they recognize the supreme authority of the moral law interpreted by the conscience, and yield to it a loyal and willing obedience. (*Outlook*, Aug. 30, 1916, p. 1029.)

It would be apropos and it might be useful to glance historically at the development of the idea of individual freedom, at the evolution of the idea of liberty and the resultant changes in the conditions of men, but our limited time prevents. Let me, however, suggest your bearing in mind the stimulating and epoch-marking lives and stories of William Tell (legendary, or not), of Kosciusko, Kosuth, Cromwell, O'Connell, Lafayette, of Washington, Lincoln and Garibaldi, heroes, who unquestionably blazed the way and marked the trail indelibly for their compatriots and for succeeding generations. Keep the lessons of their



lives close at heart and apply them to the problems of today as they arise in our own lives.

As far as our own country is concerned it is instructive, and at times amusing, to read, for instance, in President Woodrow Wilson's "History of the American People," that in 1634 the Rev. John Cotton, a noted divine, then of Boston, said, "Democracy I do not conceive that God ever did ordain as a fit government either for church or commonwealth. If the people be governors, who shall be governed?" (Vol. I, p. 142). This view, however, was vigorously combated by an equally eminent divine, the Rev. Thomas Hooker of Newtown (now Cambridge), who in 1639 in preaching from the text "Take you wise men, and understanding, and I will make them rulers over you" (Deuteronomy i, 13), claimed that "the foundation of authority is laid in the free consent of the people." At this time the Rev. Mr. Hooker had joined the settlers in the Connecticut valley, who were without a crown charter and were outside the jurisdiction of the Massachusetts colony, but who formulated for themselves a constitution on the principles enunciated by Mr. Hooker, which they called their "Fundamental Orders," under which the freemen, without test of doctrine or church membership, elected "deputies by whom the laws of the colony were to be made in General Court" (*Ibid.*, Vol. I, p. 155). At an earlier date, however, under the governorship of Sir George Yeardley, the South Virginia (Jamestown) colony set up self-government. The charter of their little commonwealth was dated November 13, 1618, and under it, on the 30th of July, 1619, the first Virginia assembly met in the chancel of the church at Jamestown for the transaction of business—the first representative assembly in America and the beginning of liberty and self-government in the English colonies (*Ibid.*, vol. I, p. 58). Sir George Yeardley was sent out from England practically by the liberty-loving and daring Sir Edwin Sandys, who when a member of the House of Commons in 1613, over 300 years ago,

maintained in the face of all present that the origin of every monarchy lay in election; that the people gave its consent to the king's authority upon an express understanding that there were certain reciprocal conditions which neither the king nor the people might violate with impunity; and that a king who pretended to rule by any other title, such as that of conquest, might be dethroned whenever there was force sufficient to overthrow him. (*Ibid.*, Vol. I, pp. 56-58.)

This doctrine, which is diametrically opposed to the doctrine of ruling "by divine right," naturally was incorporated into the charter of the South Virginia Colony. The same doctrine, as we have just seen, showing itself a few years later in the New England colonies, still later became expanded into the doctrine of "the government of the people, by the people and for the people." In this connection, turn also to the thrilling and significant episode of English history which gave birth to "Magna Charta"; familiarize yourself with the "compact" signed in the cabin of the "Mayflower"; with that world famous and most important document, the American "Declaration of Independence"; and with the solemn "Emancipation Proclamation"; and you will get an illumination of the subject of "liberty" and "individualism" that unquestionably will be of lasting service to you. It is well, however, at the same time to remember that

Political freedom is only the beginning of freedom, and many intelligent and not-unsympathetic foreign students have said that there is less personal freedom in the United States than in any other country of first rank; that the pressure of public opinion here is tyrannical and does not tolerate freedom of individual opinion. Democracy has its dangers quite as much as absolutism, and its tyranny may be quite as oppressive. The ruthless disregard of privacy in this country is one of the forms which this tyranny has taken on, and the invasion of privacy is one of the worst forms of bad manners. Respect and consideration for others is a prime necessity in a crowd, which is always in danger of becoming a mob. (*Outlook*, August, 1916, p. 1028.)

All civic, social and moral virtues, therefore, are not centered in this Republic of ours, as is very beautifully and

sympathetically and emphatically stated by Robert Herrick in his book entitled "The World Decision" (a book, by the way, which should be thoughtfully read by all intelligent people) when he is contrasting Italy, Spain and France, with England, Germany and America in industrial, economic and commercial matters. He says:

The Latin has never forgotten the claims of the individual life; democracy to him is more than the right to vote. Therefore, pure art, pure science, pure literature—also the world of ideas—has a larger part in the life of Latin peoples than with us in the eternal struggle with the materialistic forces of life. To the Latin, living is not solely the gratification of the body. He reckons on the intelligence and the spirit of man as well. (P. 230.)

Further on he says:

To the Latin mind the world is peopled by individuals who cannot and should not be pressed in the same political mould, who must win their individual salvation by an individual struggle and evolution. (P. 231.)

an idea that has been grasped by President Pritchett of the Carnegie Foundation for the Advancement of Education, who in his latest annual report applies the doctrine to the classification of Medical Schools.

But to go further, M. Hanotaux, quoted by Herrick (page 228), cried, "We have all sinned, your people as well as mine, the English, the French, the Germans, all, all of us": and Herrick continues the cry:

The people of our time have sinned through their hot desire for material possession of the earth and its riches,—through commercialism, capitalism, call it what you will. Each great nation has made its selfish race for economic advancement at the expense of other peoples. . . . We have all sinned in believing the body is more than the spirit, that food and pleasure and power are the primary ends of all living. (Pp. 228, 229.)

Can we, shall we then, in formulating our ideals of citizenship, of mankind, of individualism, of liberty, be satisfied with even the best traditions and ideals of any single

nation? Evidently not, because the traditions and ideals of the nations have not yet succeeded in bringing peace, harmony, good-will, fraternity into the world, or in preventing the cruelest and most sanguinary conflict humanity has thus far seen. Something better than the known "best" is undeniably needed in order that mankind shall reach even the moderate ideals of individual freedom and justice and square dealing for which some of the nations of the earth avowedly are now giving their best and bravest blood.

To view our subject from the medical or biological standpoint one might say that, naturally, different races of men will have different viewpoints, different ideals, and different ways of doing things—in fact, probably, different kinds of work to perform in the great up-building of the human race, in just the same way that the different tissues and glands of the body have different uses to perform. But in the same harmonious and effective way in which the tissues and glands perform their functions so as to make a healthy, sane and useful man, so the different races and nations of the earth may and must co-operate in a frictionless way to make, as it were, a greater healthy, sane and useful man of the great human family. And as in an individual man a certain gland, for instance, may become pathological and require excision, or may, having performed a temporary function, become useless and undergo atrophy, so among the races and nations one may become pathological, harmful to mankind or to the "Greater Man," a festering sore, a cancer, and require excision, or may, following a relatively normal temporary course, atrophy and pass out of organic existence. Herrick says (p. 244), "Until humanity learns the secret of self-discipline it will create diseases that can be eradicated only with the knife." It is this sort of law that accounts for the rise, temporary prosperity, and eventual decadence of nations and races. It must be recognized that the laws governing the individual man, physiologically, economically, socially, etc., unmistakably should govern the larger aggregations of men called nations or races.



A definite biological law founded on "parthenogenesis," whether recognized or not, governs the process called "growing old" in the individual. The same law controls the "growing old" of nations and civilizations. The converse is true, that "cross-fertilization" among plants and animals and nations brings into being a more vigorous progeny, more richly endowed with possibilities of growth and energy. This nation of ours, for example, as the most remarkable instance of national cross-fertilization known, possesses the most remarkable possibilities for steady, continuous, healthy and useful growth, and may become the strongest and most highly developed nation upon the earth, provided that egotism, and pride, and lust, and selfishness, and similar undesirable qualities be not allowed to govern that growth, but that law, order, discipline, justice, equality, charity are given the guiding hand, and that the highest moral and spiritual ideals be ever kept in the foreground as objective points and guides. The few simple precepts and guiding rules that have survived through the lives of generations of men—but never yet in historic times honestly and practically adhered to as guiding principles—the "Decalogue" and the law of love to God and man, if utilized by this nation of ours would make for it a truly phenomenal record of prosperity and growth along the highest physical and mental, moral and spiritual planes of existence.

In these days of trial and storm, when most of the so-called civilized nations are plunged into a devastating war, it is not only the nations immediately concerned, but the whole of mankind, even to the uttermost parts of the earth, that are being stirred to the lowest depths of their being. Individuals not participating in the actual physical strife going on, but at a safe distance from shot and shell, simply must be ranged on one side or the other, representing the two great ideals being fought for—Imperialism or Democracy; Materialism or Spiritualism. It is impossible and cowardly to attempt to stand between these ideals. Every person should declare himself unequivocally for the one thing or for the other.

As a help to a decision man must realize that gifted though he unquestionably is above all other forms of life he is simply a created thing. He did not make himself. In the words of the Psalmist, "Know ye that the Lord he is God; it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture." The decision and one's consequent position rest after all upon one's conception of life. What is Life? What is this created thing called man? Is he matter or is he spirit? For a generation or more the materialist has had his answer ready. With the great increase of his knowledge of natural phenomena, his developed powers of criticism and analysis, the multiplication of instruments of precision for measuring things infinitely great and infinitely small, his penetration into the secrets of natural forces and acquaintance with natural laws, and with his wonderful ingenuity in devising mechanical, physical and chemical apparatus, he has persuaded himself in his pride that he "knows it all"! And it is materialism and all it stands for that has brought about the present world-wide desolation.

Man must realize that in addition to being a created thing, this created thing is not coarse matter, a merely material thing as we ordinarily conceive of material things, but that the created thing is essentially an inconceivably sublimed form of matter, a spiritual substance which, handicapped by the flesh as it now is, is a thing beyond our finite appreciation. We are anchored by the flesh and all it stands for to this material plane of existence, and our natural senses are unable to more than imagine what a higher or spiritual plane of existence may be like.

It would seem as if the biologist and the modern physician above all other people were especially privileged to make this duality of mankind a matter of everyday knowledge. The modern physician trained in embryology, histology and physiology surely is privileged to know better than most men that man is not the nerves, muscles, bones, and blood which compose his body; that there is a life, a force, a "something more," an elusive something, different from

chemical or electrical, or electro-chemical manifestation, that is the real man.

I am greatly pleased that it was a gifted anatomist, learned in the structure of the human body, who was privileged to differentiate the two planes of life, the material and the spiritual, and to differentiate in verse of uncommon beauty. Let me quote the concluding stanzas of Oliver Wendell Holmes' inspiring poem on the "Nautilus":

Year after year beheld the silent toil  
 That spread his lustrous coil;  
 Still as the spiral grew,  
 He left the past year's dwelling for the new,  
 Stole with soft step its shining archway through,  
 Built up its idle door,  
 Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,  
 Child of the wandering sea,  
 Cast from her lap, forlorn!  
 From thy dead lips a clearer note is born  
 Than ever Triton blew from wreathéd horn!  
 While on mine ear it rings,  
 Through the deep caves of thought I hear a voice that sings:—

Build thee more stately mansions, O my soul,  
 As the swift seasons roll!  
 Leave thy low-vaulted past!  
 Let each new temple, nobler than the last,  
 Shut thee from heaven with a dome more vast,  
 Till thou at length art free,  
 Leaving thy outgrown shell by life's unresting sea!

Unquestionably the gifted author was here insisting on the doctrine that the body is simply the habitation of the Soul, and that after all it is the habitant and not the habitation that is the all-important thing. As a matter of education humanity does not yet seem to have grasped this simple but most vital idea—an idea that makes all the difference in one's views of the temporal and the eternal; that would make a vast difference in conclusions when consider-

ing "war or peace"; that would probably modify in many respects most, if not all, our relationships in life.

The physician, the diagnostician, the general practitioner, the nerve specialist, the psychologist, the psycho-analyst—every member of our great profession would do well to keep these ideas ever in mind while performing his regular duties, that those with and for whom he is working may obtain the highest possible benefit. Psycho-analysis, the making of a prescription, the performing of an operation, may be very clever, but it is only a part of the duty for which you as medical students are fitting yourselves; and your sphere of usefulness may be vastly extended if you keep in mind that the material body is but a habitation, a temporary physical support, a reticulum for the more delicate or ethereal substance which is the man himself.

Is all this chimerical, transcendental, unsubstantial, dreamy? There are many who think so, and perhaps with some show of human reasoning. I would simply claim that it is just this "human reasoning" that has plunged the world into its present depth of woe, and it is quite time that humanity's eyes were opened that men might see!

A very interesting, whimsical, cynical, humorous, and clever book fell into my hands during the past summer. It bears the enigmatical title-page, "Flatland. A Romance of Many Dimensions," by A. Square. It is the story of an inhabitant of Flatland, the land of two dimensions, where all existence is on a plane and where naturally life is limited by its few dimensions, the life being humorously described. It fell to his lot as a matter of experience to visit Lineland, where all vision is limited to a point and all motion to a straight line. He tells of his great difficulty in comprehending the life of Lineland, and of the still greater difficulty, in fact the impossibility, of convincing the monarch of Lineland, whom he chanced to meet, that there could possibly be a condition of existence in which there could be two dimensions, where life is on a plane. Himself a square, and thoroughly familiar with lines, angles, triangles, pentagons, hexagons, and even circles, and proud of his knowl-



edge, he actually failed to convince the monarch of Line-land that there really existed a land of two dimensions.

Later, a stranger from Spaceland, as happened every thousand years, visited Flatland, and met our hero of two dimensions. It was the stranger's mission to carry to Flatland a knowledge of Spaceland, the land of three dimensions, of cubes, pyramids, spheres, space, time, etc., but he had an almost insuperable task to convince our hero of these facts. Finally, however, as the result of various arguments and experiences, including a journey into Spaceland, our hero is convinced that there is another stage of existence than the one he has been bred into and is familiar with, and much to the horror of the stranger, who is a superior Sphere and considers the idea not merely obnoxious, but inconceivable, our hero is inspired with the idea that there may also be a four dimension state of existence and produces strong arguments in support of his contention, but without effect upon the Sphere.

As a pitiful conclusion, however, he returns, as return he must, to the land of his birth, filled with the burning desire to evangelize his fellow countrymen, to broaden their conceptions of existence and lift them to a higher plane of thought, only to learn that an edict has gone forth consigning to death or imprisonment any apostle of the gospel of three dimensions; and on giving way to his impulses and proclaiming that there is a land of three dimensions, as he knows from personal experience, he is, on account of his rank as a Square, condemned not to death, but to perpetual imprisonment.

You are beginning a year of new experiences, of new endeavor. The future lies before you, hidden as by a screen, but filled with possibilities. To that end, be faithful as medical students, free to acquire knowledge, unafraid to acknowledge Hahnemann as an apostle of medical freedom and institutor of a beneficent and scientific therapeutics, if you become so convinced.

Keep an open mind to the influx of truth in all things, medical, scientific, religious, social, political, in the con-

fidence that, as we have been told by the highest and best authority, "Ye shall know the truth and the truth shall make you free" (John viii, 32).

Hold fast to the best and highest that comes within your comprehension.

Be well grounded in convictions, but not swayed by prejudice.

Lose individuality in whole-souled service to the neighbor.

Be apostles of freedom, of liberty, of individualism, never forgetting that as individuals we are parts of a Greater Man including all mankind.

Do not live in Flatland, but have ideals and aspirations that will carry you to the heights, for in the words of Browning:

To live for common ends is to be common;  
The highest faith makes still the highest man.  
For we grow like the things our souls believe,  
And rise or sink as we aim high or low.

JOHN P. SUTHERLAND.

## THE CHURCHES OF NOAH AND EBER.

(THE WORD AS A WHOLE: SECOND SERIES, III.)

BY THE REV. WILLIAM F. WUNSCH.

IN this paper the Word is regarded as telling once, without immaterial repetition, and from beginning to end, the story of regeneration. Each rightly made division of the Word relates a certain part of that story. By a generalizing, and none the less legitimate interpretation, such a division may be made, of course, to describe a larger part, or even to summarize the whole, of man's spiritual development; but, treated in its specific place in the Word as a whole, it has a far more restricted reference. It is the task of this paper to place in the serial story of regeneration the particular chapters which the accounts of the Ancient and Second Ancient Churches furnish. What is the place, in the individual life, and in the Lord's glorification, of the Churches of Noah and Eber?

Treating of these Churches, the exposition of Genesis in the "*Arcana Cœlestia*" follows largely the internal historical sense, that is, the spiritual sense as it is determined to the history of the nations of the Noetic and Hebrew civilizations, or the spiritual sense as it is exemplified in the history of the race. Inasmuch as those Churches were of the interior character of which they were, the internal historical sense keeps trenching upon the strictly spiritual meaning. And Swedenborg does at times step up into exposition of the spiritual sense proper, especially in describing the process of regeneration as those of the spiritual type undergo it. But here he follows a generalizing line of interpretation; he does not here or elsewhere precisely interpret Genesis vi, 9-xi (which, with the omission of vii, 19-24,

is our text) with reference to the place in man's spiritual experience which those chapters, in a view of the Word as a whole, must strictly occupy. To determine this place is our object.

The Noetic and even the Hebrew Church lie beyond the present historical horizon. As it is traced in the internal historical sense of early Genesis, their career is a disembodied one, as it were. The body of time and historical event and person have dropped away. What we have is a history of sheer spiritual development; a history without chronology; a history without census; at least for the Ancient Church, a history largely without geography, and with no mention of historical individuals, or, for the most part, of nations and races. The account of these Churches in Genesis is just the spiritual gist of their rise and decline; and the features delineated, by which we are to recognize the corresponding stages in the individual development, are raised above time and history.

Still there are relics of these early spiritual civilizations which help us to descry some of their physical lineaments. What are seemingly names of men in the genealogies, and the names of nations there, have largely been verified as the names of nations that actually existed. These nations have been located in the ancient geography. As a result, the physical extent of these churches has been more or less well defined. The Ancient Church can be said to have filled the region bounded on the North by the Euxine and the Caspian, on the West by Greece, on the South by the Indian Ocean, and on the East by a line from the Caspian Sea to the Persian Gulf. The childlike outlook of these early civilizations can also be studied in the ancient mythologies, which in part reflect it, and in part pervert and obscure it. Again, Hammurabi's Code points back to a civilization whose spiritual standards and representative expressions it largely preserves. Egypt's ancient store of wisdom confirms the declaration of the "Arcana" that that people cultivated especially, in the two-fold intellectual treasure of the Ancient Church, the "scientifics," which were knowl-



edges of correspondences. But the portions of the Ancient Word contained in our own are our chiefest relics, alone adequately uncovering this and the previous pre-historic civilization.

With the help of the meagre results of historical research, we can give a little concreteness and outward lifelikeness to the career of the Ancient Church. From the fearful extinction which the Most Ancient Church suffered, two remnants escape, one evil, and doubtless savage, outwardly rude enough, too, whence the so-called aborigines of Canaan came; the other gentle and well-disposed, possessing, what is more than all, the doctrine of the Most Ancient Church. To this doctrine the latter remnant clings. Upon it they begin to rear a new spiritual civilization. But not without trial and opposition. They undergo persecution at the hands of the Nephilim, the evil remnant. As they are drawn by the direful persuasions of that remnant, and tempted, they are a long time swaying and vacillating in their development,—“fluctuating,” as the “Arcana” says, interpreting the rising and receding of the waters. They face extermination. Genesis pictures their actual safety in the midst of the inundating evil influences and powerful persuasions of the time by the Ark and Noah’s safe confinement in it, and especially by the “mansions” of the Ark. These picture a new partition effected in the structure of the human mind. The understanding has all along been at the disposal of the will; it was that that made possible the celestial life of the Most Ancient Church. But the will had become corrupt. If the understanding could now conceive only what the will inclined it to see, man was doomed. At this juncture, what is perhaps the farthest-reaching psychological change ever effected in man, was wrought. The understanding obtained an activity free of the will. The change doubtless came under pressure of adjusting the human mind to the changed spiritual environment, just as the body and its powers become adapted to a changed physical environment. At any rate, with the understanding thus set free, the Noachians could prize the precious heri-

tage which is theirs from the previous church or civilization—for in truly representative ages the two were the same. From the same ability they also begin to gain what they can know by external ways; in the preceding age men knew by the internal way of perception. Now they arrive at spiritual truth and life by what the senses bring them, and also by two other great and related external developments, sonorous speech and a written language of words. But the corrupt will, as embodied in the Nephilim, not only continues to make its evil appeal, but also goes naturally to savage lengths in war, until driven out of their country by the Nephilim, the staunch few flee, as Mr. Odhner suggests, to Armenia, giving historical basis to the resting of the Ark on Mt. Ararat. Thence they begin to spread their light, and increase in numbers. The "sons of Noah" are their first converts. The genealogies trace this kind of relationship, of spiritual father and son, and not racial connection. The life that spreads abroad is marked above all by a simple charity and brotherliness. In all its variety and extent, the Ancient Church makes charity its first thought and effort. It is charity they seek knowledge of in doctrine; charity they cultivate in their rites. This unity Genesis means when it speaks of them as of one lip and their words one. But after long rise and development, the very freedom of understanding which alone made their spiritual age possible initiates a decline. Unguided inquiry, childlike and irrational or non-rational innovations, lead a decline toward a sense-life with little or no spiritual content.

Now appears our first historical character, who, to arrest this decline, institutes a new movement. By revival of spiritually significant religious rites and by the invention of new ones, one Eber begins, in Syria, a church known from him as the Hebrew church. It spreads widely, especially over Canaan. It is a little more external than the first Ancient Church, and is spectacular, using sacrifices, high-places and statues. Its decline ensues when the meaning goes from these symbols, and the mere symbol or the

misused symbol, still commanding veneration, degenerates into idolatry and magic.

There are a few aids at large for determining to what period in the spiritual experience of the individual, the stories of these churches are to be specifically referred. Perhaps the most reliable of these clues is the fact that, taking up Genesis xii, the "Arcana" begins referring the inmost sense at that point to the Lord's childhood. The preceding story, then, we must infer on our theory of the Word as a whole, must be related to very early childhood, immediately ensuing on infancy. The same conclusion would be drawn from another general help. A man's spiritual associations change with his age. At first celestial angels attend him, then spiritual, and so on. Spiritual angels are of the heavens first formed from the Ancient Churches. The period of their association with man, and the period to which the story of the Ancient Churches refers, is doubtless the same. We are told that spiritual angels follow with man upon his first infancy and continue until childhood. These are clues at large.

The specific clues are to be found, however, in the several features of the Noetic and Hebrew Churches. The account given of these Churches tried to make prominent the features most helpful as clues. These were, the fact that the man of the Ancient Church came out into the world, and carried away impressions of it, in a way that the man of the Most Ancient Church never did; the manifestation still of spiritual influences and truth in his sense-impressions, pictured to Noah in the rainbow; the store of religious knowledge which the Ancient Church had from the Most Ancient; the pre-eminence of charity; the fluctuating states in the rise of the Noetic Church; and the fact that innovators brought on the decline. For the Hebrew Church two features will serve as clues—the restoration of the Church with significant and spectacular rites; and the decline of the Church into magic and idolatry.

Before going on to find the parallels in individual life to this race-experience, it will be understood that there are

very large restrictions on any parallel drawn. No stage in a single life can exhibit parallel phases in anything like the pronounced form and with anything like the detailed development in and with which they occur in the race-experience. In these churches occupying centuries rising, centuries while at their height, and centuries declining, the parallel experience naturally is a developed and highly conscious one, but in the individual life rudimentary and a mere faint suggestion. The whole experience is taken from a stage of long development and realization and carried back into a rudimentary stage, where all is in germ. Evil in the adult race becomes with the single child merely tendency to externality; good in the race, just favorable growth in the child. The sensuous outlook on life in which the Most Ancient Church perished, is with the child only the closing of the more innocent period of infancy in dawning sense-activities. The temptations of the Ancient Church become, with the child, just the swaying of mood and spirit between the states of love and friendship being laid up in him and antagonistic moods of ill-feeling to which he is excited. Reflective consciousness as a whole drops out necessarily as we draw the parallel; the same stages in growth, rudimentary now, with the element and result of self-consciousness removed from them, are left to us.

The period indicated then by the features of the Ancient Churches as the stage of spiritual growth to which this part of the Bible story inwardly refers, is the time when the child comes out of its seeming absorption in its inner life, and begins to get distinct impressions of the world; begins to see particular objects; begins to grasp objects; and yet is not so far in the world that it is struck with the inanimateness of the world. A vague sense of a pervasive life persists, like that in which the child had previously been absorbed, when there was, as in the Most Ancient Church, "no care about externals." The sense world is alive; spiritual influences are active in the sense-impressions the child gets. There is a rainbow in the sky. The little mind begins therefore to learn by these external ways. A new adjustment



to the world about it presses the little understanding to go out by the senses after knowledge of this object and that, to get eye and hand knowledge. Sonorous speech begins. Words are formed. At the height of this period, the little mind is attaching meaning to words, as the Ancient Church began to command the meaning in the significatives it had of the Most Ancient Church. The Ancient Church, building its civilization on a store of perceptive knowledge transmitted to it from the Adamic Church, was, by contrast, an imitative civilization. The period from infancy to the fourth or fifth year is also strongly imitative. The child learns then in that way. At the very outset of the period, sometimes quite a while before the end of the first year, a faint reflection of the eminence of charity in the Ancient Church appears in the social longings of the little one. The child is obviously pleased just at the sight of people. If other little ones are about it ordinarily, it will cry for their company when they are away. And soon the uppermost and most active feelings are social ones, little friendlinesses and fond attachments. After a time, the unrelenting effort which expends itself in imitating pushes out into innovating and endless makings-over, all usually destructive—a faint suggestion of the innovations by which the Ancient Church was brought to an end. But the child will then display a renewed imitativeness, running to more showy play and to striking kinds of work that it sees its elders do. And, when pursuit of knowledge by this method bids fair to be riotous and useless, this period ends, and the period of systematic instruction begins, to which the story of the Third Ancient or Jewish Church refers.

It may help us to feel sure of this period—from a little before one to four or five years of age—to set it off in contrast with those preceding and following. Preceding is the pre-natal period and the period of infancy—the latter before the child takes any notice of the world about it. Remains are implanted then, necessarily without knowledges. But in the period we are considering the little mind is acquainting itself by the senses with the outer world. Re-

mains are laid up in the child now with knowledges, on the basis of sense-impressions. As increasing acquaintance with the world about it excites the child's eagerness for new impressions, a distinct affection for knowledge pushes to the front, which takes the lead in carrying him into the next succeeding period, of instruction, to which the Bible story begins to apply with Genesis xii. Then, even, knowledges will be pursued without reference to their significance and possible use; it is the period of the representative of a church, when the internal significance of the "representatives" so-called is not seen. In the period we are considering sense-knowledges are being required, but, more important, in the sense-impressions not only physical and mental faculties are developing, but (of course in the child's unconsciousness) a spiritual content of affections, social impulses, rudiments of charity, are being stored in the child's mind.

And it is this that the story of the Ancient Church tells us about this period. The Ancient Churches lie beyond the historical horizon; historical relics there are, but few. The period of childhood which we are considering lies likewise beyond memory's farthest reach for the most part. Its history is without date, people, and place, so far as recollection goes. But the spiritual gist of the Ancient Church's history we have; and a man brings from his childhood the spiritual essence of it. Then the rudiments of mutual love are deposited in the spirit, mutual love which is the life of heaven. These remain. They await development. They are supposed to be recovered, and given their place in life, as the Lord recovered the spiritual from the lower earth and formed them into heavens. Except we can find our way back in a spiritual growth coming of His redemption of us, to these "remains," and become again, in mutual love, the child we once were, we cannot see the kingdom of God.

And in the Lord's life, when He, a wonderful Babe, was passing through these years of His human experience, what was His spiritual experience then, as far as we can grasp

it at all? There was treasured up and nurtured in Him what was mutual love with Him, that is, the love of saving men. And unless it had been, and had been re-possession tempted to lesser means and lowered ends in restoring men more fully with each stage in growth, whenever He was to sound spiritual life; unless in the stages of His glorification He had harked back to this essential child in Him, there would have been for no men any kingdom of heaven at all. Essentially, He met and overthrew, for instance, the most powerful enemies of that kingdom, the Nephilim, at this very period, to which the story of the Ancient Church (which itself struggled with the Nephilim) refers (*Arcana Cœlestia*, n. 1673-2).

Both applications of the story, to man and to the Lord, are summed up in a statement several times made in the "Arcana." In the view we have taken, the spiritual life, encompassed unconsciously and in rudiments in this period of childhood, must be in essence the same spiritual life that later is fully and consciously developed. So we find the remarkable statement made more than once in the "Arcana," "The Ancient Church did not differ in the least from the Christian Church in internals. . . . Worship of the Lord from charity can never differ" (n. 1083-2). In other words, the child achieves a child's Christianity.

WILLIAM F. WUNSCH.

## DO WE UNDERSTAND SWEDENBORG? (I.)

BY WILLIAM McGEORGE, JR.

THIS article\* has three purposes. One is to call attention to the cheerless condition of "Boreal Spirits," and its cause, and to warn our people against their fate. The second is to induce more correct thinking on teaching that has been too rife of late, to the effect that in the Writings of Swedenborg there are no correspondences; that while the Word is full of them, these have all been explained, and therefore in the Writings there is a clear and explicit statement of the doctrines of the Church, free from all correspondences. The third purpose is to show that while on their face the Writings are clear statements which Swedenborg repeatedly informs us are only *Scientia*, nevertheless, this *Scientia* or natural knowledge is conveyed in what he calls scientifics; and that these scientifics are only vessels containing higher, more interior and spiritual truths, the spiritual contents of which vessels can be decanted for use, by simply learning the spiritual meaning Swedenborg himself has given to his marked or capitalized words, and to the verbs, adjectives and adverbs constructed from such marked nouns as *Reflexio*, *Intensio*, *Extensio*, *Conclusio*, *Unio*, *Creatio*, etc.

As a text for this article, the opinions of two friends of mine, both brilliant men, one a member of Convention,

\* The last half of this article will appear in our April issue.

In the references in this article initial letters stand for the titles of Swedenborg's works as follows: A., *Arcana Cœlestia*; Ad., *Adversaria*; C. L., *Conjugal Love*; D., *Spiritual Diary*; E., *Apocalypse Explained*; H., *Heaven and Hell*; P., *Divine Providence*; R., *Apocalypse Revealed*; T., *True Christian Religion*; W., *Divine Love and Wisdom*. The figures refer to the sections.



and the other a member of the Academy, are given, as showing its necessity. The Convention man is a very forcible writer on his special subjects, whose words are read daily by thousands of our people, and are quoted by all the leading journals of the country. On one occasion, while lecturing me because I had said that there was great difficulty in understanding the real force and meaning of what Swedenborg had written in the *Arcana*, he said that on the contrary, he had read the whole of that great work, and with the exception of two or three pages, had had no difficulty in understanding the *whole* of it. This despite the fact that Swedenborg, guided and directed by the Lord, had labelled the whole book "*Arcana Cœlestia*."

My Academic friend is a professional man, and in justice to him it ought to be said, that usually he expresses himself much more clearly than in the following. Criticizing an article of mine, published in the English "*Reminder*," in which Swedenborg's use of capitals was discussed, first having relieved his mind and discharged in his usual frank way, what he regarded as an evident duty, by writing, "This paper is full of fallacies," and that what were stated were "absolute perversions of the truth," he thus laid down the law as to the manner of stating truth in the Writings: "The fact remains that whenever the Doctrines wish to explain such a change of meaning, *they do it plainly by the direct language of the context* (Italics mine), and never by such an elusive device as merely putting in capitals *without other explanation*" (Italics mine). I hope to prove before this article is concluded, that the italicized statements are pure assumptions. The fact remains, however, that the Academician was in full accord with the teachings referred to above. While there is a substantial reason for the Academician's insisting upon the letter of Swedenborg,—for otherwise his peculiar contention would have no basis upon which to rest—those who know his contention to be wrong, should not buttress his false assumption that the letter is a sufficient basis, by denying Swedenborg's most emphatic teaching that we must understand and use his

correspondences, if we desire to learn his true meaning. Nay more, that unless we do fully understand his correspondences so that we can apply them, we cannot even hope to use effectively the Divine revelation made to us. Because I believe that this false and altogether too prevalent notion is due to lack of real vigorous thinking, I first proceed to point out what we are told as to the fate of such lazy thinkers, and then to cite from the Writings themselves, proof that the general idea held about them, and as above expressed, is altogether wrong and misleading, and is one of the very potent causes for our losing interest in them, and for our failure to study them closely and constantly as we should.

In T. 185 we are told that there are frigid zones in the spiritual world, just as there are here, where the lands are covered with snow and waters are bound in ice, and where it is so cold that those living there must needs be clothed in skins; as to the *Caput* (head) with the skin of a lion, the mouth of which is affixed to the mouth of the wearer; as to the *Corpus* (body) as far down as the loins, with leopard skins; and as to the *Pedes* (feet) with the skins of bears. If there are no Correspondences in the Writings, why mention three kinds of skin, and capitalize the words designating the portions covered? Why, especially, should we be told that the mouth of the lion-skin was affixed to the mouth of the wearer, and, a little further on, that the tails of the horses drawing the chariots in which the dwellers rode, were cut off? What spiritual truth for our guidance could be drawn from these literal statements? After strongly conveying the impression that everything was so cold and cheerless there, that great necessity existed for remarkable protection from the cold, this statement is made: "*They come thither, and dwell there, who in Mundo* (literally world, but as told us in W. 251, when so written, meaning the natural world, the worldly state), had lulled their understanding to sleep from inactivity (or indolence, *inertia*) in thinking about spiritual things, and consequently who were at the same time in a state of inactivity (or indolence,

*inertia*) in performing any uses." These cold, indolent and useless denizens are called "Boreal Spirits." As nothing is more evident now, than that the great majority of our people are averse to downright serious thinking, and thus readily accept apparent truths and even falsities, and are preparing themselves to share the fate and company of these spirits, this effort is made to arouse them.

#### WHAT SWEDENBORG SAYS ABOUT MANY DIFFICULTIES HIS READERS WILL ENCOUNTER IN UNDERSTANDING HIM.

I ask: first, Is it true that the Doctrines are given us in *plain, direct* language, that cannot be *misunderstood*? To this we find answer in A. 4459, which gives us some very profound instruction about the Internal and External man. We read: "They who are in externals only, do not even know what the internal is; . . . thence it is that they do not believe in any life after death, nor that any resurrection can be given, unless they are to rise in their body, wherefore it is *permitted* that they may have *such an opinion* concerning the resurrection, otherwise THEY WOULD HAVE NONE."

This passage tells us most plainly, that the Lord permits us to hold *false* ideas rather than *none*; for where there is no idea, there is no thought, and without thought, spiritual truth cannot be seen. Further it is explained that by cogitation, or spiritual thinking, we can progress from apparent truths involving falsity, to the real spiritual truth. These apparent truths help us naturally, and enable us to see our very natural, external evils, and thus be induced to shun them. This is the beginning, and in one sense the end, of all regeneration; for when the natural is saved, or, as Swedenborg says, when *Salus* or health is restored to the natural, the whole man is saved. This is a truth so fundamental, so all-important, that Swedenborg states it over and over again. See especially A. 9043, where we read "that the whole man (*totus homo*) has been regenerated when his natural has been regenerated." See also A. 7442 and 7443. This is what our Lord meant when

He told Peter, "He that is washed needeth not save to wash his feet, but is clean every whit" (John xiii, 10). The Lord came in *Mundum* to do this very work, or rather, to show the way, and enable us, with His help, to do it.

Apply this instruction to the work on Conjugal Love. The very title to that book, especially as it was first understood, and is generally understood to this day, is, as Swedenborg states in it about what was taught, an *allectamentum* (enticement), or an *aucupium* (a means for catching the attention and exciting the curiosity). This purpose was so perfectly accomplished, that it was the only one of his books really in demand in his day, when its external natural instruction, its partial prohibitions and restraints of gross natural evils, were the only means that could have been used to reform the very sensual people who read it. If the true idea of this book and its deep spiritual instruction had been seen, it would have been utterly rejected; but because of the false idea *permitted* of the Lord's mercy to be entertained about it, it was read with great curiosity and interest, and served to curb gross natural evils, thus preparing the way for the understanding of its deeper spiritual truth. Perhaps it should be said, that because this book had and has this natural use, is no reason why we should neglect to obtain therefrom its deeper truths, those truths which form a part of the foundation of the Holy City.

That the Lord permits such external means as enticements and curiosity to lead to study and research, that His Servant Swedenborg did not fail to use them, is apparent throughout the Writings. One very remarkable example can be found in A. 9439, where, after telling us that he knows that those who deny that there is a heaven and a hell, and a life after death, will still harden themselves against them, and that it is easier to make a crow (*Corvus*) white, than to change the opinions of those who have confirmed themselves, he writes: "But let those things which . . . have been hitherto shown, be for those *few* who are in faith." Then he uses the following words, one of the verbs being formed from the noun *allectamentum*, referred



to above: "but in order that the rest may be brought to something of acknowledgment, it has been granted (or conceded, *concessum est*) that I should relate such things as delight and entice the natural man passionately desirous or greedy of knowing (*quae delectant et allectant hominem cupidum sciendi*).” The adjective *cupidus* in a bad sense has the above qualifying meaning.

In this connection, as showing that there is authority for permitting men to believe what is false, note: "And for this cause God shall send them strong delusion, that they should believe a lie" (II. Thess. ii, 11).

When such a passage as the foregoing is read, the reader may at once conclude that he is not one who has been permitted to derive a false idea from what he has read, and for such it is necessary to adduce still stronger passages. In A. 3563 we read, in the Library Edition:

However, as before said, these things are such that they cannot be so well set forth to the apprehension (*non ad captum exponi ita possunt*) because few are in any knowledge concerning such things; for even if they should be most clearly set forth, yet when knowledge is wanting they are not apprehended; and yet it is necessary to state how the case is, because this is the subject here treated of.

Swedenborg's strong statement in the first part of this passage is destroyed by rendering the adverb *ita* "so well," for which there is no authority. *Ita*, when used explicatively with reference to facts before stated, is rendered "under such circumstances." If this expression should be substituted for "so well," the statement would have a definite meaning. Moreover, the word translated "knowledge" is "*cognitio*," by which Swedenborg means "spiritual knowledge," as distinguished from *scientia*, which is "natural knowledge." By inserting the word "spiritual" before "knowledge" in the foregoing and succeeding extracts, the real idea is conveyed. Swedenborg does not attach much importance to mere knowledge. His term *Eruditi*, meaning "the learned," is used many times as a term of reproach. This cannot be seen by the English

reader, who is deprived of the hint conveyed by the capital letter.

The following extract, found in the same number, calls attention to the fact that these things cannot be understood by those who do not know what influx is:

I am aware that these things, even though clearly stated, and consequently possible of clear perception on the part of those who are in the knowledge of such things, are yet obscure to those who do not know what influx is; and still more so to those who do not know that the *Rationale* is distinct from the *Naturale*, and still more so to those who have not any distinct idea about good (*Bono*) and truth (*Vero*).

It should be noted that Swedenborg does not speak of "good and truth." Most people have some idea about those, but not of the profound spiritual significance of *Bonum* and *Verum*. Attention is called to these matters, to suggest how inadequate our translations are.

Passages like the first of the two cited above are very frequent, sometimes varied by saying that although what is written cannot be comprehended, still the matter must be set down because it is a part of the Divine revelation, or is the subject under discussion.

In A. 1894 we find an example of similar statements frequently made, which must have seemed very strange to the early readers, with their ideas of what were meant by angels. We are first told that:

The Word has within it an internal sense which altogether fails to appear (or shine forth, *elucet*) from the letter, because it is so remote from the sense of the letter, that it is, as it were, as distant from it as Heaven is from earth.

By those who first read those words, and who saw no significance in the fact that the word *Cælum* is capitalized, this statement was doubtless accepted as metaphorical, when, according to the signification that Swedenborg gives to *Cælum* and *Terra*, it is a statement of an exact fact. Heaven means, among other things, the internal and spiri-

tual mind, to which the internal sense is adapted, while Earth means the natural and external mind, to which the letter is perfectly adapted. It will be seen at once that the internal sense is as distant from the external as Heaven from Earth.

The number goes on to say:

That the sense of the letter contains within itself such things, and that it is representative and significative of secrets which nobody (*nemo*) sees except the Lord and angels from the Lord, is evident, etc.

It will be noticed that in the foregoing Swedenborg has used the word *nemo*. The lexicons say that *nemo* does mean "nobody" or "no one," and they say the same thing about "*nullus*." Swedenborg has taken the pains to explain that when he uses the words "*nemo*" and "*nullus*," he does not mean "no one" and "nobody," and he gives a reason why he does not. Let those who have completely understood everything he has written, see what he does mean. In the search they may learn many other valuable things. When he wants to say that not "any one" can understand, etc., he uses the form *non aliquid*, as in W. 185, and hundreds of other places.

We have an almost similar statement that what has been written can only be understood by the Lord and angels made by the Lord. The statements are practically identical, because all angels are made by the Lord, for no one could become an angel without His Divine work.

While, therefore, this statement does not mean what the literalists suppose, still, so long as they do take the Writings literally, how can they imagine that they will understand these things? The question would perhaps arise with them, as it arose with me when I first considered similar statements, What use was there in revealing something to men that they could not understand?

In A. 4027 there is a still stronger statement. We read:

These things which have thus far been unfolded as to the internal sense of the words, are more interior, and consequently

more secret (*arcaniora*) than that they could be clearly set forth (*exponi*) to the understanding . . . they are such which go beyond (or exceed, *excedunt*) even the Angelic understanding.

This would seem a hopeless case, but it is immediately added: "Something concerning those things CAN BE SEEN *in Regeneratione hominis*" (these last two words being inadequately translated, ignoring the capital R), "regeneration of man." If these things surpassed even the Angelic understanding, how could they be seen by any of us in the regeneration of some other man? Now, mark! It is not said that these things surpass the powers of an Angel to comprehend, but only the Angelic understanding. An Angel has the far superior power of perception. The union of love and wisdom in them gives this power. To any reader who should imagine that this is only my own idea, and that I have no warrant for it, I would suggest that he read the last part of R. 867. It is quite true that from the translations he will not get the full force of what Swedenborg teaches, because he will have no reference to his marked words. We read:

These things appear to the life just as they are, when spiritual Light, which is wisdom from the Lord, and spiritual Heat, which is love from the Lord, flow in through heaven: the spiritual light discloses the thoughts which are of the understanding and the faith, and the spiritual heat discloses the affections which are of the will and the love, and the spiritual light and heat together disclose the intentions and efforts. That it is so, I do not say that a rational man can see from the light of his understanding, but he can, if he will, provided he is willing to understand that there is spiritual light, which illuminates the understanding, and spiritual heat, which enkindles the will.

I have capitalized in the foregoing the words which Swedenborg did, and I have chosen this passage rather than many of the others which, perhaps, show more distinctly the greater power in perception than in the understanding alone, in order to show how Swedenborg tries to call the attention of the reader to his use of capitalized words. In most places he simply uses the word *Lux* to mean spiritual



light, but when he defines his capitalized terms, as he immediately proceeds to do in this case, it will be noticed that while he uses the same terms several times afterwards, he does not capitalize them, showing that he does not indiscriminately and always capitalize certain words, thus indicating a general custom, or carelessness, which latter is inconceivable.

"*In Regeneratione hominis*" tells of the full state not of "a" man, but of "the" man who is regenerated, and who will see, and because of which process he can see, a process or state made up of many succeeding processes or states, as instruction in truth, combats against and overcoming the evils disclosed by the truths, then living and loving the truth, until finally there is attained the perfect marriage of good and truth, the complete union of Will and Understanding, and the resulting conjunction with the Lord. All these things are meant by *Regeneratio*. A man who has been regenerated by these various processes is an Angel, who, through perception, but in no other way, can understand these arcana. By the simple device of writing *Regeneratio* thus, he tells us all this. This is one of those words of his that we are told of in D. 2270, into which such *copia* (fulness or abundance) flowed, that the spirits noting this, could understand the inspiration of the things written in the Word. How perfectly these "copious" words justify what we are told in D. 1602-1607 about the difference between useful and useless philosophical terms! Instead of the useless philosophical terms which Swedenborg deplures, in which both writer and reader get lost, and all idea of the thing spoken of perishes, these accomplish a double purpose. They convey a clear idea to the natural man, and at the same time are instinct with spiritual truth to those whose eyes are opened to see it. After learning how much is compressed in a single word, we can well admit the justice of Swedenborg's claim, that such terms as this "*Regeneratio*" are *concinnior*, i. e., "more compact," than the more circuitous ways he speaks of, in which the

same meaning could be expressed in other, *but many more words.*

As further confirmation of what has been said about the limitation of even an Angelic understanding, note in the following citation that this limitation does not attach to an "Angelic mind," composed of Will and Understanding. It is in the union of these, or what is the same, in the union of love and wisdom, to which the angelic power or faculty of perception belongs. It should further be noted that Swedenborg writes *mentibus angelicis*, and not "minds of angels," as in the Library Edition, thus showing that it is the quality of the mind and not the person that he is calling to our attention. He further characterizes those minds by saying that they are those "for which is the internal sense of the Word." Do we not all hope that we will understand at least something of that sense before we have parted with our natural bodies?

In A. 2574 we read:

It is evident that these things involve deeper arcana than can be set forth to the apprehension; and even if they were set forth, merely to some extent, it would be necessary to explain many things first that are as yet unknown, such as what spiritual Truth is, and what perception from spiritual Truth is; that the Lord alone had perception from spiritual truth; that as the Lord had implanted rational truth in rational good, so had He implanted spiritual truth in celestial good, thus continually the Human in the Divine, so that there might be in everything a Marriage of the Human with the Divine, and of the Divine with the Human. These and many more things must come first, before the things in this verse can be unfolded to the apprehension. These things are especially adapted to *angelic minds* which are in the understanding of such things, and for which is the internal sense of the Word.

We have followed Swedenborg's use of capitals. Rational truth is not spiritual Truth; nor is rational good spiritual Good. They are not *Verum et Bonum*.

But while recognizing the beauty of the most of these terms, and the force of all of them, and that all are certainly *concinnior* than any others that could be used, we would

do well to remember what Swedenborg says about some of them in D. 2185, viz: that though gross in form, they were like the words of the Prophets, which were so rude that it could scarcely be believed any good could be infused into them; nevertheless, they were adapted to the comprehension of the common people (*vulgi*), and had different words been used, "nought that was good could have been infused into them, because they would not have been understood." In connection with this we must not forget the solemn warning, that if we remained in the literal sense of some of these terms, "we would then form our natural knowledge (*scientiam*) from similar filthy things and vessels, and that such as derive their *scientiam* therefrom would be greatly deceived." If this is true of natural knowledge, how much more greatly would they be deceived, in fact, *are* deceived, who derive, or think they derive, spiritual knowledge therefrom!

#### THE IMPORTANCE OF UNDERSTANDING SUBJECT, AND NOTING CONTEXT AND SERIES.

As we have referred to D. 1602-1607, it may be as well here to say a word about these subjects, because in D. 1603 Swedenborg emphasizes, as he does so often, the first one. Before taking up what he says about subject and predicate, it may help us to realize what difficulty the English reader has to get at our author's meaning, at the same time throwing some light on the matter of capitals, to call attention to a remarkable mistake made by the translators, simply because they have not heeded his warning, in the very number in which he was again calling attention to the absolute necessity for understanding the subject, if it was desired to understand what was predicated about it. While impressing this necessity in the strongest terms, Swedenborg cites an example, and writes: *ut dum agitur in prophetis*, improperly translated "as when something in the prophets is treated of," and then he proceeds to say: "It (i. e., the subject) can be applied to some article of faith, to faith, to the more interior mind of man, again to interior things, to

the Church (*Ecclesia*), to Heaven (*Cælum*), in such manner that what is then assumed or is understood, that is called the subject, the other things which are then said, and must be applied, are called the predicate," etc.

It could not be expected that the very early translators, especially those who worked before the Concordance was prepared, should know just what he meant by that expression "*in prophetis*," although those who went to his manuscripts, or those who saw the early editions of his works, would have known that whenever he referred to the prophets by name, or simply said Prophet, because of their representative character, he invariably capitalized the word *Propheta*, as may be seen by reference to A. 4652, 4677, 4682, 6212 and many other places. But on the other hand, when he speaks of them simply from their function, he explains that prophets are really the teachers of truth, and therefore the word "prophet" means such, and abstractly, the things taught, namely, truths, or doctrines. So there are a number of passages where the word "*prophetæ*" means "doctrines from the Word," or "doctrines of truth," or simply "doctrines," and there the word "*prophetæ*" is spelled with a small p, as may be seen in A. 2534, 7269, 8408, 9229 and other places.

While the early translators should have been excused on this ground, it seems to me that they ought to have noticed that the different subjects which Swedenborg referred to, were not subjects to be found in the Prophets, but were only to be found in the doctrines taught by him in the Writings. If this had been observed, the phrase "*in prophetis*" would have been understood, and this sentence would have been translated "as when something concerning the doctrines is treated of."

In my long study of the Writings, I have become convinced that Swedenborg does not use an unnecessary word, that he never writes the least thing without having a deep purpose in it, and that therefore, when he stops in the midst of something he is writing to tell us that if we do not understand the subject, we cannot possibly understand what is



predicated of it, while it would seem to be almost an insult to the intelligence of most people to say such a thing, yet the fact that it is so constantly repeated shows that there was not only a distinct purpose in so doing, but that it was known to be a necessity. Undoubtedly, our attention has been called in so marked a way to this, because he knew that the "terms" that he was using would not be understood at first. In fact, his whole purpose in writing would have been defeated if the naked truth had been expressed. Therefore he uses these marked words, and every now and then, when the natural meaning of his scientific would not be affected by his so doing, he tells us what meaning he assigns to these marked words, and finally, by his repeated warnings that we *must* understand the subject, if we would understand what is predicated of it, he reminds the thoughtful reader, that he must seek for and learn the meanings of these marked terms, which constitute the "subjects" of his discourse.

He has prepared us for this habit of looking for the real meaning of his terms, by telling us hundreds of times, when he is giving us the internal meaning of a passage of the Word, that such and such words do not mean what they purport, and he thereupon proceeds to give their real signification; but in his doctrinal works, and in the doctrinal chapters between the chapters of Genesis and Exodus in the "Arcana Cœlestia," and in his doctrinal discourses in the "Apocalypse Explained," he does not do that, but makes use of these marked words. It is in one of those doctrinal chapters "Concerning the Last Judgment," coming between the explications of the seventeenth and eighteenth chapters of Genesis, that he gives us the information that a capitalized word *must* not be understood as the same word not so marked. Thus in A. 2117, he tells us that by *Cælum*, i. e., Heaven, must not be understood *cælum*, nor by *Terra*, Earth, *terra*. Then in A. 2129, in still more emphatic words, he says the same thing about *Apostoli* and *apostoli*, *Throni* and *throni*, *Tribus* and *tribus*, and he concludes, "Yea, neither by *Duodecim* (i. e., the number Twelve),

must be understood *duodecim*." This is not mere repetition. While thoughtless readers might think there is a great deal of repetition, that idea is as far from the truth, as, to reverse Swedenborg's saying, Earth is from Heaven. When anything is repeated in the Writings, there is always an added idea, for which we have been prepared. It is so here. In addition to the mere statement of fact, we are now told who will be instructed or prepared to know that such capitalized words "must be understood altogether otherwise," than the same words not capitalized. This tells us very plainly that Swedenborg, instructed by the Lord, knew that this distinction would not be observed at first, as it has not till the present day, and is still hardly believed to exist. In less than a line we are told who will be instructed as to this, but again in such a gentle way that the careless and the confirmer would not catch the import. We read: *qui in communionem et in ordinem redacti sunt*, i. e., "those who have been reduced into communion and into order." This explanation will be understood only by those who know what he means by "communion" and "order." If we accept Swedenborg's teaching, only those who know what the Internal and the External man are, and who understand the doctrines of Order, Degrees and Influx, can really understand this. He further says, that very few do.

Let us pause for a moment and exercise a little common sense. Accepting Swedenborg as our divinely commissioned instructor, if he solemnly tells us that when he writes the word *Cælum* thus, it must not be understood as being simply the word *cælum*, with its ordinary meaning, knowing as every New-Churchman does, or ought to know, that to that particular word he has assigned a multitude of very significant and comprehensive meanings, and if then we give heed to his warnings about subject and predicate, about context and series, would it not seem to be a necessary duty to seek for the meaning he assigns to his marked words, his "subjects," in the particular context and series before us? Now, if the translator, ignoring all these admonitions, persists in translating this or any other marked word as if it had been

written in the usual way, can he understand, and will he be able to tell us correctly what has been predicated about it? If Swedenborg says a word written in a particular way means "black," and if the ordinary meaning of that word is "white," and if the translator thinks that Swedenborg wrote "white," can we have a true record in the translation? Just such perversions have been made. While ordinarily they are not so entirely contrary as this, they have often resulted in meaningless, contradictory, or absurd statements. Cases will be pointed out in this paper where Swedenborg's meaning has been absolutely reversed. As a matter of fact, I believe that a large part of all the supposed contradictions and mistakes, and all the difficulties generally in understanding Swedenborg, which contradictions and mistakes have been unjustly and irreverently ascribed to him, and not to the translator, or to our own feeble powers of understanding such profound truths, have arisen from the failure to observe this statement about his marked words; and that others come from the failure to note series and context, or from the failure to see the application of the Doctrines of Form, Order, Degrees, Influx and Correspondence.

It will be well to speak about the subject of context a little more specifically. We are told that we must observe the context. We all ought to realize that, when we know that every correspondential term has at least two significations, one good and the other bad. Unless we carefully observe the context, we shall not be able to tell in which one of these significations it is used. When he uses a term like *homo*, which has an almost infinite variety of meanings, extending all the way from the Lord Himself, Who is *Solus Homo* (The Only Man), down to the man who is in love of self and the world, and thus a devil, if we do not carefully observe the context, we cannot possibly tell whether this term is used in a good or bad, or which one of its many significations. It is because of the utter failure to heed this warning about noting the context, that we have such extraordinary and conflicting statements in the translations of the Writings. Thus in A. 644 and 1733 we read

"that man is a little heaven," and then in P. 251 "that from his birth man is a little hell." Then in C. L. 133 we read: "man is born as corporeal as worms," and in C. L. 350, "man is born viler than a beast." In P. 83, "The first state of man, which is a state of damnation." In T. 312, "from birth man is inclined to evils of every kind." As opposed to these and many similar passages, we are told that every little child is born an angel of innocence, and every parent knows that. We are not only told this, but in A. 650 we are specifically told about "the states of innocence, charity and mercy which man has in infancy." In A. 4287 we read: "for man is man from good," and further, the reason is given why man is said to be good, viz: "because the Lord is alone man, and because man from Him is called man (*homo*)."

In further confirmation of the fact that man is not from the time of his physical birth so vile and evil, and really a little hell, we have all those hundreds of comforting passages telling us of the holy remains stored up in infancy and childhood, which are the only means the Lord can make use of to bring him back to a state of innocence and purity, after the man has made himself a little hell. Again, we read in A. 10367, "man is born (*nascitur*) into evils of every kind, and thence into falses of every kind, thus from himself is condemned (*damnatus est*) to hell." As opposed to this, we read in P. 324, "every man has been created that he may come into heaven," and in P. 32, "all have been predestined to heaven and no one to hell." We have another remarkable statement which we know is not true as stated; in A. 8550, "every man is born from his parents into the evils of the love of self and the world." That is perfectly true of what Swedenborg tells us he means by "parents," and if the translators had done as he told them, and understood the "subject" he was speaking of, they would not have perpetrated the folly of telling us about "nearest parents" in A. 4317. How many parents does a man have, and which are the "nearest," which those not so near, and those farthest removed?

There are so many passages like A. 10367, in which it is



said "man is born" (*nascitur*) that something should be said about it. The translators there had not heeded the warning about context, and so did not discern the quality of the "man" spoken of. The context showed that the *homo*, or "man" that was the "subject" of the statement, was the evil, unregenerate, natural man, or the evil, unregenerate, natural mind, for Swedenborg is constantly reminding us that it is the same, whether you say "man" or "mind," and *that* mind, the man forms for and from himself, resisting and annulling all the efforts of the Lord to regenerate it, and thus him. The Lord no more permits a child to be born into evil and falsity, than He brings or imparts evil or falsity to anyone, and it is as profane to say one, as it is the other. Could this possibly be true in view of what he says in Matthew xviii, 3. "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." That Swedenborg does not teach any such false and profane doctrine is manifest from what he teaches in explanation of this text and of the further saying by the Lord in v. 10, "their Angels do always behold the face of my Father which is in Heaven." The Angel that the Lord speaks of is *in* the child, *in* its innocence, and while as the child proceeds more and more into the evil state signified by the word *homo* in the passage quoted, he sends that Angel farther and farther away, it is the Lord's constant effort to have this *homo* more and more put off the evil and falsity he has acquired for himself, and which makes him what he is, and recall the Angel to dwell in the "innocence of wisdom," so that he may be fitted again to "enter into the Kingdom of heaven," and dwell there forever! See A. 5236, 5585, 5608, 10579, E. 254 and 412, and especially P. 324, and note also in that number, proof that the *corpus* or body that Swedenborg says so much about, is not and cannot be the physical body, but that lower sensual mind which closes the eyes of the rational mind. When this is snatched away (*aufertur*), then it is said that man's "immortal, or his rational mind is uncovered or laid bare (*nudatur*).\" When that is done,

it is true that we do enter the *altera vita*, improperly translated the "other life." *Altera vita* means "the other life of two," but both lives are natural, and lives that we live here and now; but this "other" is the rational, and although it is still natural, Swedenborg tells us in this number, that when man enters this state, "he is made or becomes a spirit (*fit spiritus*)," and he continues: "his rational mind (*mens*) is that spirit." It may help us to believe this, to remember that a "spirit" can not only be very natural, but infernal. *Nascitur* not only means "is born," but metonymically, which is the way Swedenborg uses so many of his verbs, means "to take a beginning," "to proceed," "to grow," etc. It is eternally true that the evil natural state signified by *homo* takes its beginning from, and grows or proceeds into evils of every kind; but it is not true that the Lord permits any child to be born in such evil case, nor is this statement true of all men, certainly not of the regenerating man, who is still a man!

As I write this, the news has come to us that the English Conference has arranged to send a very good friend of mine as a missionary to India. I have no doubt that many will receive the doctrines of the Lord and of the Internal sense of the Word, and so will be greatly benefitted. But those East Indians have very philosophical minds, and when they come to read such diametrically contradictory statements as these, what will they think? It is doubtless of the Divine Providence that we have not grown, and thus have been precluded from obtruding our books too much upon the attention of mankind generally, until they have been so revised and corrected that they tell the Divine Truth as it came from the Lord. If we did nothing more than to restore Swedenborg's capitals and explain their use, I should trust those East Indians to find the real meaning of the record much more quickly, and more fully than we have done, because of our *inertia* in thinking about spiritual things, and in performing the sacred uses, that ought to have been better performed by those to whom had been given such a Divine revelation.

Another point that must be regarded constantly is the series of things. The meanings of Swedenborg's terms depend and vary according to the series in which they are used. It is perhaps only necessary to illustrate by the most common. Thus, he is constantly writing of *vir* (man), and of *femina* (woman) or *uxor* (wife). When he writes it in that way, he says that *vir* means the truth, wisdom or the understanding, and *femina* or *uxor*, means good, love or the will. At other times he uses the expression "husband and wife," that is *maritus et uxor*. Then the signification is exactly reversed; the husband represents good, and the wife, truth. This is because "the" husband is the Lord, and "the" wife is the Church. Although attention is called to this so often, very frequently where it is seen that the *vir* spoken of, is, or is supposed to be, a husband, our translators have translated the word *vir* in such case "husband," thus exactly reversing Swedenborg's statement about both characters, for if the *vir* is now good, the *uxor* must be truth (see E. 992<sup>2</sup>).

#### THE MOST IMPORTANT RULE OF CONSTRUCTION.

As we have been speaking of what may be called rules of construction, in conclusion on this branch of our subject, it now remains to call attention to what is the most important rule of all, a rule, which, it seems to me, never has been recognized as such, but, on the contrary, seems to have been utterly disregarded. This rule stated in its simplest terms is, that in order that we may be enabled to take into the rational mind spiritual verities, all idea of natural persons, places or things must be entirely dismissed, or, to use Swedenborg's own words, those natural persons, places and things "must become as if dead, or as if they were not." He gives the reason. Those persons, places and things are of nature, or of the natural world, and are objects of the natural mind, and so long as that mind remains fixed on them, the spiritual mind cannot possibly perceive the spiritual things to which they correspond.

Aside from the absolutely convincing intrinsic evidence

in the Writings themselves, of the Divine source of the Wisdom therein contained, one of the most obvious proofs of this is the wonderful prevision displayed in them. Those things which experience has demonstrated we have been the slowest to receive, have found the hardest to believe and live, those are the things most forcibly and frequently presented. One of the most common criticisms of our author is his alleged repetition. It is too often forgotten that the Writings are the Opening of the Word, and must necessarily be like that, and in the "Opening" must be the same methods as in the Word itself. In that we are taught: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (Isaiah xxviii, 10). As it was foreseen that the "subjects" treated of would not be, and indeed could not be seen at first, hence the urgency and frequency of the rule about subject and predicate spoken of. As it was foreseen that the natural objects or things spoken of would be thought about and discussed, instead of the spiritual things to which they corresponded, hence the constant warning about the necessity of understanding correspondences, which warning was given in the very strongest way in the book where it was most necessary to apply it. Although after his call, Swedenborg gave up forever all mere science, not even completing the works he was engaged upon, and although thereafter he never wrote on mere science as such, yet because in his "Scientifics" he drew much upon his knowledge of astronomy, botany, anatomy and physiology, it seems as if it had been actually foreseen that his disciples would learnedly discuss the "Science" in his theological works, without apparently ever getting a glimpse of the spiritual truths involved in his Scientifics. Hence the frequency and urgency with which this last rule was presented. We have all seen the discussions of the learned (the *Eruditi*) about what he says concerning air, ether and aura, of the deadness of air as compared with ether or aura, and of the incomparable excellence of the latter as compared with ether, and it seems to have been entirely overlooked that our Spirit-



tual teacher was instructing us in the relative excellence of the means of communicating with our natural, our spiritual and our heavenly minds. Of course what was written were *allectamenta* and *aucupia* for enticing the attention and exciting the curiosity of those who would not at first, at least, have considered the spiritual subjects, as were likewise the numerous anatomical and physiological discussions. But is it not time for us to begin to remember, that at great length, and with much particularity, Swedenborg has given us the correspondence of every organ, viscus, bone, muscle, nerve and fibre, and not only this, but the correspondence of their various functions, and to consider why that was done? While the *Eruditi* will of necessity only see anatomical, physiological and botanical questions discussed, and in their great learning will see and proclaim great mistakes that Swedenborg has made, as in declaring, as they suppose, about natural plants, that they are all of the male sex, the ground being the common mother (see T. 585), if we will note his marked words, and understand his "subjects," we will understand what he has predicated of them, and will have no occasion to charge him with error. In this connection it is said that he made the same mistake about bees, that they were all of the male sex, although he spoke of the Queen-bee as the common mother. Is not that Queen a bee? Swedenborg was not speaking of "sexes," but of *Sexus*, or the spiritual sexes, good and truth, love and wisdom, will and understanding. Here was a case where it was very necessary to observe this rule we are discussing, viz: to forget the thing and think of what it corresponds to. Plants, and bees because they are winged and fly about, both correspond to truth, and because that is of the understanding, it is VIR-ile, or masculine, and this declaration is made not of natural plants or bees. In accordance with the rule we are discussing, these and all idea of them must be dispelled, and their correspondences, or spiritual equivalents only, thought of.

Recurring to Swedenborg's anatomical discussions, when speaking of a fibre, he said, it is "something of the soul

extending into the mind." Cannot we see that he is not teaching physical but rather spiritual anatomy, and if not before, should we not then dismiss the physical fibre, and think only of its spiritual prototype, and so doing, remember the rule as to all these natural things? One of the most useful things for us to remember in trying to dismiss the idea of "person," is to recall what we are told in A. 3979, that where two persons are mentioned, two things in the same person are meant. Thus, *vir*, man is a person, and *femina*, woman is another; but by these two persons are meant truth and good, or understanding and will, in the same person, either man or woman. Think of the revolution in our thought that would result from acting on this one rule. If there are no "persons" meant or spoken of in the work entitled "Conjugal Love," there can be no "personal" evils, sexual or otherwise, discussed. Realizing that, we would be able to understand those passages cited later on, teaching that by *Fornicatio*, *Concubinatus* and *Adulterium*, "nothing else is signified than perversions of good and falsifications of truth." While no persons are spoken of, *all* are instructed by the explanation of the spiritual causes of all evils, so that we can see them in our understandings, and check them there before ultimated in act.

(To be concluded.)

WM. McGEORGE, JR.

## RECOGNITION OF SWEDENBORG.

BY JOSEPH B. McLACHLAN.

THAT the influence of the New Dispensation is felt throughout the entire world, that its energy pulsates through every avenue of life and permeates every effort having for its object the betterment of mankind, the alleviation of suffering, and the salvation of the human race—this I believe is conceded by all who are in the desire to follow the Lord in His Second Coming. But while these unprecedented strides are being made in every direction, and the effects of the New Dispensation are patent to thousands, yet few, very few indeed, outside the organized New Church acknowledge or even know the cause of this so-called awakening, but attribute it to the great mind expansion and wide grasp of the unaided human intellect. For our present purpose, however, we require more than the mere statement that such is the case. The recognition received by the Church from those outside its pale is vastly more potent than the large majority of New-Churchmen themselves are aware. The master minds of the Denominations in numerous ways and in a wonderful manner recognize the power, the influence, and the life of the New Age on the affairs of men in every department of thought. Much evidence can be adduced to prove that this is the case; so much so that their doctrines are being reconstructed because the old Calvinistic and other formulas of faith of the days of their forefathers no longer are adequate to satisfy the inquiring minds of the present age under the power of the inflowing life from the spiritual world as the immediate result of the descent of the holy city New Jerusalem. During the present year in the city of Toronto the Anglicans

in their Synod, the Presbyterians in their General Assembly, and the Methodists in their Conference, considered, to a more or less extent, modifications of their views on certain points of doctrine. Their literature and public utterances are—though the change is perhaps almost imperceptible, like the still small voice heard by the prophet—undergoing gradual transformation. To the casual observer things may appear as they always did, but the person who can remember and can span the last half century has seen vast changes in the doctrines, methods, and teachings of the so-called Evangelical sects. The best intellects among them and the more liberal minded not only have the theological as well as the philosophical works of Swedenborg in their libraries, but they read them and use them in their interpretations of the Scripture, and in many cases admit that they have been benefitted by his teachings and taught a new theology from the very school of the Prophets. Philosophers and theologians, legislators and journalists, historians and professors, novelists and poets join the long illustrious procession, acknowledging and proclaiming as they go the might, influence, and power of the new revelation of the Lord in his Second Advent. Note the names of some of those bearing strong testimony to the character of Swedenborg and his writings: Beecher, Clarke, Parsons, Emerson, Brooks, Henry James, Hawthorne, Hale, Powers, Balzac, Newton, Porter, Casson, Cross, Dole, Carlyle, Whittier, Coleridge, Browning, Bishop Foster, Bishop Vincent, Basil Wilberforce, Sir William Barrett, Helen Keller, Longfellow, Markham, Blake, Ruskin, Tennyson, George Macdonald, Coventry Patmore, Drummond, Thoreau, Holmes, Mrs. Phelps, Mrs. Whitney, Lyle, Goldwin Smith, and many others. Note what some of these say of this remarkable man and of the spiritual value of his writings:

His moral insight, his correction of popular errors, his announcement of ethical laws, take him out of comparison with any modern writer and entitle him to a place vacant for some ages among the law-givers of mankind.—*Ralph Waldo Emerson.*



I have the profoundest respect for the character and work of Emanuel Swedenborg.—*Phillips Brooks*.

The whole secret of human nature is in his books.—*Julian Hawthorne*.

A man of great and indisputable cultivation, strong mathematical intellect, and of the most pious seraphic turn of mind.—*Thomas Carlyle*.

No man can know the theology of the 19th Century who has not read Swedenborg.—*Henry Ward Beecher*.

In my earlier ministry I devoted much time to the study of Swedenborg's works. His teachings have accomplished much towards spiritualizing the religious thought of Christendom.—*Bishop John H. Vincent (Methodist)*.

Men that see farther and think deeper than the average herd do not always escape obloquy, but they do not easily die. Emanuel Swedenborg will live in the souls of men long after many of his shallow traducers have sunk into oblivion.—*Bishop Randolph Foster (Methodist)*.

The Ven. Basil Wilberforce, D.D., said in Westminster Abbey:

It was Swedenborg who taught us to interpret Scripture on three separate planes: the literal, intellectual and spiritual. If we were only complete experts in these laws of interpretation doubtless the Bible would become to us a new and far more precious inspired literature.

The Rev. William Norman Guthrie, Rector of St. Mark's Church, New York, in a recent sermon discussing the subject of marriage, is reported to have said:

The only ones to preach the ideal marriage are a few thousand Swedenborgians. The real purpose of marriage, as I conceive, is the production of a better race of people, which idea should not be hidden but taught to young people.

The great paper of the Protestant Episcopal Church in Canada, *Church Life*, published in its Christmas number—a most beautiful and creditable issue from an artistic and literary point of view—a good article on the New Jerusalem Church as one of Toronto's "little churches." The

author of the article, before writing, brought himself into touch with the President of the Toronto Society, and procured several New-Church books, among them our new Book of Worship. He, therefore, considering his Trinitarian point of view, makes a very fair presentation of the subject. Episcopalian as he is, he naturally devotes considerable attention to our ritual, criticizing our changes in the Christian calendar, copying some of the Collects and the "Faith," and making comparison with corresponding parts of the Prayer Book. In referring to the Doxology—"To Jesus Christ the Lord be Glory and Dominion forever and ever. Amen. He is the Alpha and the Omega, the Beginning and the End, the First and the Last"—he says, "Much, very much, may be forgiven them for their hold on the Godhead of Jesus Christ"; and he says of the New-Church view of the Scriptures, "We can thank God that they own a spiritual sense in the Bible, as has the historic church in all centuries." Comparing the "Faith of the New Church" with the Apostle's Creed, and quoting our Faith in full he remarks, "so near and yet so far." One of our ministers sent to Professor Goldwin Smith a short time before his death a copy of "Divine Love and Wisdom" and of "Divine Providence," and received from him a letter in which he said of the former work, "No man who was not inspired could write such a book."

A volume of memorial addresses delivered in the House of Representatives on April 2, 1910, shortly after the death of Francis W. Cushman, for ten years a representative from the state of Washington, printed by the government, contains the following address of Speaker Cannon, at pages 19 and 20:

We cannot tell as to the future any more than we can tell as to the past. You cannot conceive of an indestructible entity having had a beginning. It is a great mystery. You may speculate about it, but you never can settle it. I think it is more and more the consensus of opinion that each unit makes its own place here and hereafter. To me there is a great comfort in some of the spiritual interpretations of Holy Writ given by

Swedenborg. He said in his "Divine Love and Wisdom": "It was given me to be caught up into the spiritual heaven, and I saw one who was counted a saint upon earth, who had just died, demand entrance into heaven. On entering, being informed that heaven was denied to no one, he fell down headlong until he found the place that would be most comfortable for him, according to his character and his loves."

That was plausible and comforting, whether correct or not. From my acquaintance with Francis W. Cushman, whether it shall be my fortune to fall down or to go up in the hereafter, if I shall find the place where he resides, that will be to me the best possible heaven I could find. As to the future, it is a matter of faith. Lowell expresses it in a sentence or two in one of his essays, in which he says: "Every mortal man of us holds stock in one great public debt that is absolutely sure of payment, and that is the debt which the Creator of the universe owes to the universe that He created. I shall not sell my share in a panic."

In the recent notable debate in the House of Representatives on the resolution to submit to the States the question of changing the Constitution so as to admit of female suffrage, it is interesting to notice that the name of Swedenborg is mentioned by two of the speakers, Representative Hobson of Alabama, who spoke for the resolution, and Representative Bowdle of Ohio, who opposed it. Mr. Hobson's mention was merely of the name of Swedenborg coupled with that of Darwin as representing systems of which he, the speaker, "was not a disciple."

Mr. Stanley F. Bowdle's introduction of Swedenborg's name was at the close of the following forceful description of the power and sacredness of the conjugal principle in mankind:

Edmund Burke used to say that every law of the British Empire had for its ultimate object the getting of twelve honest men in the jury box. I think he overstated it; for there is something that precedes even the administration of justice—it is marriage. The ultimate object of every civilized country is to get one man in love with one woman. Unless that is the object the nation must come to an end. . . . All history is nothing but the record of an "affair with a woman." Happy is that man whose affair is honorable. I saw smoke curling up from a cottage chimney in a

mountain glen. I followed it and entered the house; it was an "affair with a woman." I looked into the dimpled face of a babe; it told of an "affair with a woman." I saw a myriad of black-grimed men emerge from the mine's mouth with lamps and dinner pails, and they smiled and each went his way, and I wondered why they worked amid such dangers, but I followed and found it was an "affair with a woman." I was in the cab of an express locomotive hurling us through darkness towards the city. I wondered at the willingness to endure the dangers as block signals and switches and cars shot by, but I saw his face for a moment by the steam-gauge light, and he smiled as we approached the division end, and I knew it was simply "an affair with a woman." I was with an inventor in an upper room at night where he had slaved for years on the turbine principle, and I marveled at his constancy, but he showed me her picture, and, Mr. Speaker, it was "an affair with a woman." And the words of Swedenborg came to me: "Though men know it not, love is the life of the world." (Great applause.)

Throughout the record of the debate, which lasted nine hours and covers sixty-six pages of the Congressional Record of January 12th, there are frequent bracketed insertions of "Applause," but the citation from Swedenborg is the only sentence in the whole debate which called forth a "great applause." Mr. Bowdle's citation is not a literal quotation but gives the substance of the opening paragraph of "Divine Love and Wisdom," where Swedenborg says:

Love is the life of man. Man is aware of the existence but not of the nature of love. He is aware of its existence from the use of the word in common speech, as when it is said, such a one loves me, the king loves his subjects, the husband loves his wife, the mother the children, etc. Nevertheless, though the word love is so universally in the mouths of men scarcely any one knows what love is. He is altogether ignorant that it is his very life, not only the common life of his whole body and the common life of all his thoughts, but also the life of all the particulars thereof. (Divine Love and Wisdom, n. 1.)

Later in his speech, after declaring that "the great need of America today is more marriage," and deploring the obstacles that modern life puts in its way, Mr. Bowdle says:



I deplore the immoralities of this age. I know how the energies of thousands of young men are dissipated. I would to God that every young man knew the true dignity of pure manhood. I would that every young man had written over the lintels of his heart the seventh chapter of Proverbs as my mother bade me write it. But this thing is unreachable by law. Self-restraint is not begotten by statute. . . . Show me a law which will hasten self-restraint among men in sex matters and I will vote for it. Show me a law which will ease us of our vanities, our restlessness, our riotous desires, which today are taxing our purses and health and causing despairing men to cry out, and I will vote for it.

Cardinal O'Connell addressing the parents and friends of the Catholic portion of the children who were killed in the Peabody disaster some time ago, discarded both the doctrine of the material resurrection and that of a general judgment. In a discussion on the need of "A Practical Philosophy of Life" in the *Referee* there is a letter drawing attention to the Writings of Swedenborg. The writer says: "If we want to get at the bedrock of the thing, so as to know the law of man's life, we cannot do much better than take certain perennial truths which Swedenborg expressed"; and then he makes quotations from the Writings at some length. One of our poets says:

There is no death! the stars go down  
To rise upon some fairer shore,  
And bright in Heaven's jewelled crown  
They shine for ever more.

Whittier was a reader of Swedenborg. Recall what he says of the Lord's presence with us:

The healing of His seamless dress  
Is by the bed of pain.  
We touch Him in life's throng and press  
And we are whole again.

And Longfellow in his poem, "Resignation," expresses most beautifully the teachings of Swedenborg about children in heaven:

Not as a child shall we again behold her;  
For when with raptures wild  
In our embrace we again enfold her  
She will not be a child,  
But a fair maiden in her Father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion  
Shall we behold her face.

Edwin Markham says:'

Swedenborg's greatest claim to our regard lies in the fact of his Seership, and in his noble doctrines, asserting the existence, the nature and the laws of the spiritual world.

Benjamin Franklin, in 1756, one year before the Last Judgment, speaking of our bodies to young people, said:

When they become unfit for their purpose and give us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is kind and benevolent that a way is provided by which we may get rid of them. That way is death.

And so we might give quotations and references for hours to show to what extent the Swedish Seer is being known and the Writings read. The Church already has a visible existence in all parts of the world, and in nearly every civilized part of the earth, while the great multitude of good men which no man can number, invisibly preparing for its reception hereafter, are only known to the Lord himself. The three essential points which form the basis of its fellowship are:

(1) An acknowledgement of the Lord Jesus Christ as the only God of heaven and earth.

(2) The sanctity or holiness of the Word.

(3) That the way of salvation is a life according to the Divine Commandments.

In the church illumined by these Truths there is no falsity of faith, no vain effort of man's own intelligence to decipher unaided the riddle of the Universe, or of his own soul, and

there is no place for anything external separate from the internal. We see at last the morning of the day when neither on the Samaritan hills nor at Jerusalem shall men worship the Father, but to Him who is Spirit shall their worship be given, "in Spirit and in Truth." All churches will, in God's good time, recognize themselves in this New Church of His, and meanwhile consciously or unconsciously they are fulfilling the Divine purpose concerning her within the limits of their spiritual vision; for she is that New Church, in the poet's words, established to prepare

The one far off divine Event  
To which the whole Creation moves.

The John the Baptist of the New Dispensation in the guise of discoveries and inventions of all kinds, steam, electricity, telegraphy and the other kindred means by which time and space are almost annihilated is preparing the way for the Lord's Second Coming as John did at the first, crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight," and the mighty Niagara could as easily be stayed by the hand of man as it takes its final leap over the precipice, as the onward and continually increasing progress of these truths be stopped by human opposition. They may be opposed, ridiculed, scorned, persecuted, for thus it has always fared with the truth, but they cannot be crushed or hindered. "Conquering and to conquer," they must ever go until "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

J. B. McLACHLAN.

## "PSYCHOLOGY OF THE UNCONSCIOUS." \*

BY THE REV. JOHN WHITEHEAD.

**D**R. C. J. JUNG of the University of Zürich, in his work on the "Psychology of the Unconscious," gives a series of examples of psycho-analysis by the use of symbolism. This is an outgrowth of the method of psycho-analysis first developed by Freud, whereby the unconscious minds of individuals are subjected to analysis. The following may be taken as a general statement of Dr. Jung's point of view:

Dr. Jung starts with the conception of a primal energy of life, comparable to the energy of physics, which, manifested in the human being in the various forms of his activity, he calls *libido*. This force he conceives of as a living power used instinctively by man in all the automatic processes of his functioning, in his creative desires and interests, the various processes being but different manifestations of this energy. By means, then, of his understanding the individual can consciously direct and use this power by virtue of its power of movableness and flexibility. In short, through a deeper self-consciousness, man is destined to become the shaper and creator of his own destiny.

This closely approximates the general teachings of Swedenborg concerning the will and its energy as manifested in the involuntary operations of the body, and in the directive powers exercised by the understanding.

In modern works on psychology there is a growing recognition of subconscious activities of the mind and body far

\**Psychology of the Unconscious*; a study of the transformations and symbolisms of the *libido*; a contribution to the history of the evolution of thought. By CARL GUSTAV JUNG. Authorized translation, with introduction, by Beatrice M. Hinkle. New York: Moffat, Yard & Co. 1916. 620 pages, 8vo. \$4.00 net.



removed from the conscious knowledge and control of the understanding. Many of the facts on which this recognition is based are derived from the study of abnormal patients, from the numerous forms of mental healing through hypnotism and suggestion, and from psychical research. In his experiments in psycho-analysis, Jung, following Freud, has developed a system of interpretation of dreams and of many forms of literature. He expresses the belief that the deeper and hidden things of the mind and its emotions are expressed under symbolic forms. In the work under review he elaborates this symbolism, giving many examples. Jung is one of many writers of the present day who recognize that there is a symbolism in dreams, and who give interpretations of the symbols. It will be of interest to the New-Churchman to examine Jung's symbolism and system of interpretation, in view of the fact that Swedenborg teaches that many dreams are symbolic, and in view of the further interesting fact that some of Swedenborg's earliest psychic experiences were dreams, which he interpreted symbolically.

In the first chapter the author distinguishes between two kinds of thinking: the first, that of thinking with *directed attention*, or the conscious intellectual efforts that we make; the second, *non-directed thinking*, in which the thoughts flow spontaneously, as in the day-dreams familiar to everyone. These two kinds of thinking Jung calls, respectively, *directed thinking*, and *dream or phantasy thinking*; and the latter he identifies with our dreams, which are not the product of our direct intellectual efforts. Speaking of dreams, he says:

It is a well-known fact that one of the principles of analytical psychology is that the dream images are to be understood symbolically; that is to say, that they are not to be taken literally just as they are presented in sleep, but that behind them a hidden meaning has to be surmised. It is this ancient idea of a dream symbolism which has challenged not only criticism, but, in addition to that, the strongest opposition. That dreams may be full of import, and, therefore, something to be interpreted, is certainly neither a strange nor an extraordinary idea. This has been famil-

iar to mankind for thousands of years, and, therefore, seems much like a banal truth. The dream interpretations of the Egyptians and Chaldeans, and the story of Joseph who interpreted Pharaoh's dreams, are known to everyone. (P. 8.)

Jung asserts that the dream has a psychological significance. "It arises," he says, "from a part of the mind unknown to us, but none the less important, and is concerned with the desires of the approaching day" (p. 9). It is in the dream thought, the phantasy thinking, which flows on undirected by the rational mind, that subconscious ideas are expressed; and these are closely connected with the wishes and desires. Jung develops a theory of how these day-dreams arise; and here is where his doctrine of symbolism comes into play. In working out his theory he gives many examples. One of the first is a story of how the pious Abbé Oegger became a Swedenborgian. The Abbé was a Roman Catholic priest who became much exercised at the fate of Judas. His thought was that God had chosen Judas as an instrument, in order to bring about the highest point of Christ's redemptive work. Hence he reasoned that God could not possibly damn that instrument for doing the work he had been selected to do. In order to put an end to his doubts, Oegger went one night to the church, and made supplication for a sign that Judas was saved. Then he felt a heavenly touch upon his shoulder. This led to his going forth to preach God's unending mercy. Later Oegger became a Swedenborgian. Now comes Jung's use of this story in the development of his theory of psycho-analysis. He says:

But why does the pious Abbé torment himself with the old Judas legend? He first went into the world to preach the gospel of mercy, and then, after some time, he separated from the Catholic Church and became a Swedenborgian. Now we understand his Judas phantasy. *He was the Judas* who betrayed his Lord. Therefore, first of all, he had to make sure of the Divine mercy, in order to be Judas in peace.

This case throws a light upon the mechanism of the phantasies in general. The known, conscious phantasy may be of mythical or

other material; it is not to be taken seriously as such, for it has an indirect meaning. If we take it, however, as important *per se*, then the thing is not understandable, and makes one despair of the efficiency of the mind. But we saw, in the case of Abbé Oegger, that his doubts and his hopes did not turn upon the historical problem of Judas, but upon his own personality, which wished to win a way to freedom for itself through the solution of the Judas problem. (P. 39.)

This example of Jung's psycho-analysis of the secret workings of the Abbé's mind shows the illogical quality of Jung's own mind in following his theory. He regards the Judas story as a mere myth symbolizing something common to humanity; accordingly Oegger was interested in the myth not on account of Judas's relation to our Lord, but because deeply in his own mind unperceived there was a Judas spirit that eventually betrayed his Lord by leaving the Catholic Church, and finally by coming into the New Church; he was secretly working out his betrayal. The fact that Swedenborg does not say anything about the fate of Judas does not seem to enter into the conclusion arrived at by Jung; nor that there were numerous weighty and doctrinal reasons (examples of direct thinking) for the Abbé's leaving the Catholic Church and accepting Swedenborg, reasons entirely dissociated from the question of the fate of Judas. He says:

Because Oegger found the damnation of Judas incompatible with God's goodness, he thought about the conflict in that way; that was the conscious sequence. Along with this is the unconscious sequence: because Oegger himself wished to be a Judas, he first made sure of the goodness of God. To Oegger, Judas was the symbol of his own unconscious tendency, and he made use of this symbol in order to be able to meditate over his unconscious wish. The direct coming into consciousness of the Judas wish would have been too painful for him. *Thus, there must be typical myths which are really the instruments of a folk-psychological complex treatment.* (P. 40.)

It is difficult to realize that any one could seriously propound such an explanation of Abbé Oegger's action in leav-

ing the Catholic Church; and still less use such an explanation to support the theory of the symbolism of dreams. There is no parallelism or correspondence of Oegger's action with the Judas story; and such a parallelism is the very foundation of symbolism. Our Lord was the new light come to redeem mankind from the prevailing falsities and evils which were also deeply seated in the rulers of the Jews. Judas betrayed Him into the power of the Jews who intended His destruction and the destruction of His work. If there is any parallelism of this story with Oegger's connection with Swedenborg it is this: Swedenborg was the means of bringing new spiritual light into the world. The Catholic and Protestant Churches took toward this new light the same attitude that the Jewish priests did toward our Lord, namely, one of bitter opposition. Oegger, to be a Judas, would have done the very opposite of that which he did. He would have betrayed the truth into the hands of the Catholics, and would have repudiated it. But on the contrary, he became a disciple and follower of Swedenborg. Consequently Oegger did not follow a Judas course of action.

Jung presupposes that a secret wish unknown to the man himself produces the waking and sleep-dream images in the unconscious mind, and at the same time leads the conscious thought in directions which correspond. Taking Oegger as an illustration he assumes that all of his intellectual processes in the study of God's relation to Judas, and all his future studies of doctrinal problems which finally led him to reject the Catholic dogmas and accept Swedenborg, were the consequence of a secret wish to become a Judas. If we psycho-analyze Jung's subconscious attitude on this subject, we find that he regards every one as a Judas who leaves the Catholic Church, howsoever weighty, logical, doctrinal and scriptural his reasons may be. He ignores the fact that one may leave it because he believes that the Catholic Church itself has been a Judas in many instances. Luther and many other reformers who separated from her for weighty reasons would thus by him be psycho-



analyzed into blind followers of a Judas wish. This attitude may be taken by one who is subconsciously controlled by Catholic tradition; but no enlightened mind can accept such assumptions as the basis of a true psycho-analysis. The rational thought is not led blindly by the sub-conscious wish.

Another instance used to illustrate psycho-analysis is Miss Miller's poem "*Gloire à Dieu.*" From the account it appears that Miss Miller was peculiarly susceptible to spheres, and that under such impressions ideas flowed semi-consciously to her. Travelling from Naples to Livorno after enjoying the singing of one of the officers of the ship, she went to sleep; and on waking a poem came into her mind, a hymn of creation glorifying the God of Sound, the God of Light, and the God of Love. The last verse reads:

When the Eternal first gave Love,  
A myriad hearts sprang into life;  
Ears filled with music, eyes with light;  
Pealed forth with hearts with love all rife;  
All glory to the God of Love.

Jung takes note of the surroundings and the antecedents leading to the production of this "Hymn of Creation." Led by a preconceived theory that at the bottom of all our emotions and wishes, there is a sensual sexual feeling, he proceeds to the psycho-analysis of the poem by assuming that "Miss Miller was under the influence of a deep erotic impression." Following out this assumption he ranges over a large amount of ancient and modern literature, using it to confirm the view that the central influence in literature and human life is of an erotic nature.

After discussing two poems of Miss Miller, Jung takes up the nature of the *libido* itself. As we have said, he gives it the broad sense of the will or wish; but the actual discussion leads him continually into the application of it to dissolute sexual desire. Freud also gives it this meaning. Jung believes that nearly all if not all of our impulses were originally derived from the sexual impulse, and that they

have through evolutionary processes been separated from it. Holding this theory, in his psycho-analysis he naturally applies it to every case, even though in many it is far-fetched and strained to the breaking point. In discussing the subject of the *libido* and of symbolism in general, he learnedly quotes from many authors, and refers to much ancient literature, customs of worship, dreams, and biblical stories, using all of them to confirm his theory.

Psycho-analysis has been developed in large measure from the study of persons in abnormal conditions. Many persons suffering from nervous troubles have disturbances of their sexual functions. We are of the opinion that Freud, Jung, and others who have developed the theory of psycho-analysis, have taken one particular of physical and mental disturbance, and have magnified it into a universal principle to the exclusion of other equally or more important principles. Their principles of symbolism seem to lack the fundamental principles of symbolism revealed by Swedenborg, namely, that of correspondence between discrete degrees.\* Moreover, their thought concerning symbols

\* Swedenborg in his doctrine of correspondences which gives the fundamental principles of symbolism, shows that the symbol is taken from the natural and visible realm of nature, but it stands for something in the mental and spiritual realm of the mind of which it is an exact picture. The symbols expressed in dreams are not to be interpreted by external and material objects and relationships, but by mental and spiritual. The spiritual is a discrete degree above the material; and its quality is shown by the symbol taken from material forms. Jung's tendency is constantly to interpret the symbol by grossly sensual relationships.

Swedenborg learned many things concerning the principles of symbolism from his own dreams. During the years 1743 and 1744, in the gradual opening to his consciousness of his spiritual faculties, he had many dreams, some of which he recorded. These dreams were intimately connected with his intense study of the sciences, he being then engaged in the writing of some of his physiological and psychological works. In these dreams women were oftentimes seen; and Jung would interpret them sensually, as some of Swedenborg's hostile critics have done. Swedenborg, however, interprets them in the opposite manner. He says, "All

objects of the sciences, namely all truths, are represented to me under the form of women or virgins." Interpreting his dreams in this way, he was instructed concerning the development of his work; as for instance he says, giving their signification, "I must inform myself about the muscles and explore them." It signifies extreme affection for what is holy. "I shall discover truths about the internal sensations." Women, because in the Word they signify affections, in dreams and in ancient symbolic writings signify the affection or love of truth, and in the bad sense the love of falsity. This interpretation of Symbolism lifts the mind up into a pure atmosphere of mental and spiritual thought; but the interpretation of symbolism given by Jung is debasing and degrading.

usually degenerates into that of sexual perversions,—a result no doubt of their constant study of neurotic cases. Their views of the nature and origin of dreams and day-dreams is that they are the outgrowth of a wish for the coming day. One dreams only what one wishes; and these wishes are expressed symbolically, not literally. Other interpreters of dreams ascribe them to some external conditions which produce exaggerated results in the subconscious mind. The explanation of dreams as resulting from wishes is not new. It seemed to be known to the ancients; for when Joseph dreamed his dreams, his father rebuked him, saying: "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" But the dream did not originate in Joseph's wish, but was infused into his mind as a prophetic intimation of things to come. The real explanation was spiritual; and the symbols of the sheafs bowing down to him, and the sun, moon, and stars doing obeisance to him, were symbols of the subordination of natural things to spiritual.

Jung and Freud regard the things dreamed of as symbols of erotic emotions and experiences; their thought trends downward to the sensual. But Swedenborg shows most clearly that the thing dreamed is a symbol or correspondence of a spiritual thing. He also shows that symbolic dreams do not originate in one's wishes, but arise from the conversations of spirits who are with one. Their thoughts concern spiritual subjects; and they may be either good or

bad. These ideas falling into man's mind are clothed in corresponding natural forms, the key to which cannot be known without a true knowledge of correspondences or symbols. This the teachers of psycho-analysis have not yet attained. It seems strange that the students of modern psychology do not go to Swedenborg for the abundance of information that he gives on this subject of symbolism. They wander in the mazes of conjecture rather than walk in the light of day.

In giving his idea of the origin of various myths and fables of the ancients, Jung falls back to the *libido* as the origin of them all. The hero so often depicted in song and story is the *libido*; the sun, the serpent, the bull in Assyrian and Egyptian worship, the gods themselves, all symbolize the *libido*; all are self-derived, signifying man's sensual wishes and impulses. Even the stories in the Word are interpreted to mean the same, all being distorted by a theory of symbolism which is degrading in its tendencies.

Jung at times seems to reject Christianity as out of date. He speaks of its founder as a myth. Present day Christianity he regards as degenerate. He acknowledges that Christianity in the beginning exercised a powerful restraint upon the animal nature; but he says that, "The Christian religion has fulfilled its great biological purpose, in so far as we are able to judge. . . . The stumbling-block is the unhappy combination of religion and morality" (p. 85). Speaking of religious belief, he says:

It is thinkable that instead of doing good to our fellow-men for "the love of Christ," we do it from the knowledge that humanity even as ourselves, could not exist if, among the herd, the one could not sacrifice himself for the other. *This would be* the course of moral autonomy, of perfect freedom, when man could without compulsion wish that which he must do, and this from knowledge, without delusion through belief in religious symbols. (P. 262.)

I think that *belief should be replaced by understanding*; then we would keep the beauty of the symbol, but still remain free from the depressing results of submission to belief. This would be the psycho-analytic cure for belief and disbelief. (P. 263.)



After removing the belief in an historic Christ and in the creeds of the church, upon what would he found the moral integrity of society? Certainly not on the Word; for he regards this as only a collection of myths. He would remove the restraining influences of religion; but what is this "understanding" with which he would replace it? It is merely the scientific and philosophical conceptions of the modern man unguided by revelation. He says:

It must not be imputed to me that I am wishing to refer the *libido* back by analytical reduction to the primitive, almost conquered, stages, entirely forgetting the fearful misery this would entail for humanity. Indeed, some individuals would let themselves be transported by the old-time frenzy of sexuality, from which the burden of guilt has been removed, to their own greatest detriment.

But these are the ones who under other circumstances would have prematurely perished in some other way. However, I well know the most effectual and most inexorable regulator of human sexuality. This is necessity. With this leaden weight human lust will never fly too high. (P. 259.)

Jung removes the restraints of religion, and gives reign to the impulses of the natural man, trusting that understanding, unguided by the Divine law, will prevent the fearful perversions that prevailed in the past, and are widely prevalent at the present time in our large cities.

The New-Churchman must not be carried away by the growing recognition of the sub-conscious, the unconscious, the symbolism of dreams and of ancient literature. He must not jump to the conclusion that a true psychology is embodied in all these studies of psychical phenomena and sub-conscious influences. For a very false and injurious theory may be developed that blinds the understanding rather than enlightens it.

Jung does not perceive the truth that all regenerative effects must come from true doctrine derived from the Word of the Lord. No true understanding of the sub-conscious, and no regenerative power to rectify the disorders of the sub-conscious life, can be attained except by

this means. Swedenborg teaches self-examination that one may see his evils; and he admonishes us that when seen, they must be shunned *as sins against God*. This is the true psycho-analysis. Jung would remove the religious inhibition, and give the *libido* free course, bridled only by natural considerations. Mere science and human philosophy cannot remove the lust itself, the *libido*. Jung sees this; for he regards it as the very original force and power impelling to all the varied activities of the human mind and life. He sees the power of the old will which is evil; but he does not see that by regeneration a new will is formed in which lies the protection of the individual and of society from the sensual power of the *libido*.

JOHN WHITEHEAD.

## EDITORIAL DEPARTMENT

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### THE WORLD ALLIANCE FOR PROMOTING INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES.

WHEN the great war broke out in Europe more than two years ago the cry went up from every side, partly in consternation, partly in irony and bitterness, asking, "Is Christianity a failure"? And not a few tried to defend Christianity from the reproach; but the best defence offered, and the truest, was a concession, and a confession of failure so far as the Church is concerned; for it answered, "No, Christianity is not a failure, for it has never been tried." It is manifest, then, that there is a universal recognition of at least two things: first, that war is contrary to the Christian religion; and second, that the Churches named Christian are held responsible for it when it breaks out among Christian nations, so called.

And now let us note another fact, namely, that this standard of what Christianity should be and do is modern; for all back through the past centuries Christian nations have been frequently engaged in warfare against one another, and it has been accepted as a matter of course. Not until now do we hear this challenge of Christianity raised. And we know the reason; for not until the Lord had made His Second Coming by unfolding the deeper, spiritual meaning, stored up within the clouds of the letter of His Holy Word, was it understood that "religion has relation to the daily life" of men and of nations. But now a profession of faith in the Lord as the Savior is not enough,—added to it must be the deeds that are Christian, the deeds that are just and kind, and that manifest the brotherly love required of the Lord's disciples. The world is feeling as

never before the truth of the words of the Master, saying, "By their fruits shall ye know them."

One of the results of this is seen in the "Fellowship of Reconciliation," a group of persons on both sides of the Atlantic,

who, individually and collectively, seek more practical and uncompromising applications of the principles of Christ in personal and social action, believing that in Him we have the one satisfying solution of all the problems of our complex life. It unites men and women expressing in various forms their common Christian faith, who are profoundly disturbed by the confusion of thought and utterance throughout the Christian world with regard to war and other great social questions. . . . They therefore feel the need of uniting in a spiritual fellowship with those in all lands who hold that as His disciples they are committed to an endeavor after a way of life dominated by love, and that they are called to a common quest after an order of society in accordance with the mind of Christ. . . . They desire to use every opportunity of working in and through the churches, recognizing that to them especially belongs the sacred duty of proclaiming the unity of mankind in Jesus Christ, and of leading in His reconstructive work.

While it is a quest, a longing for something not clearly understood, that actuates this movement, still, its articles of agreement so beautifully express the spirit of the New Christianity, that they are worth giving in full:

That Love as revealed and interpreted in the life, teachings, and death of Jesus Christ is the fundamental basis of a true human society, the effective power for overcoming evil and for accomplishing His redemptive purposes.

That since these purposes must be fulfilled through men and women, it is incumbent upon the followers of Christ to endeavor to practice unswervingly His principle of love as the inviolable law of personal relationships, and the transforming power of human life, and to take the risks involved in applying this principle in a world which does not yet accept it.

That the Love revealed in Christ profoundly reverences personality; strives to create an order of society in which no individual shall be exploited in body or soul for the profit or pleasure of another; seeks reconciliation between man and man, class and class, nation and nation, race and race; deepens and enriches devotion to home, to church, and to country, and harmonizes all these loyalties in dedication of life to humanity and to the universal Kingdom of Christ.



That since war, as we believe, inevitably involves violation of these principles and disregard of the supreme value of personality, we find ourselves unable to engage in it, and are convinced that loyalty to humanity and to Christ calls us instead to a life service for the enthronement of Love in personal, social, industrial, national, and international life, with all that this implies.

This shows the spirit that ought to be moving the hearts of all Christians at such a time as this; but it can be fruitful only when it reaches the head, and thinks out plans of action. And this is just what the "World Alliance for Promoting International Friendship through the Churches" has done and is doing. It faces frankly the responsibility of the Churches in the matter, and points out what they ought to undertake to do, and offers a comprehensive, far-reaching, and practical program. And what is more, it has organized a World Alliance for the purpose, consisting of National Councils, which are to co-operate in carrying out this program. Already they are at work in ten nations of the Christian world, namely: Great Britain, France, Germany, Denmark, Holland, Italy, Norway, Sweden, Switzerland, and the United States. In Great Britain the membership now numbers 5,000, and a magazine is published and supported, entitled *Goodwill*. The American Council held its first Conference at Garden City, N. Y., April 25, 1916. It is composed of 260 of the leaders of the Christian Church of the United States, who come from forty-one different denominations, whose combined church membership exceeds 23,000,000. It is dealing with the constituent bodies of the Federal Council of the Churches of Christ in America, and working in co-operation with its Commission on Peace and Arbitration. It calls upon the national organization of every communion in the United States to appoint a commission to take charge of, and further, this work in the state and local organizations that form its constituency. Eleven denominations have thus far appointed such commissions. The last to do so, thus far, was the Protestant Episcopal Church at its National Convention in St. Louis, last October. It is interesting to note that this action was taken in response to a memorial from the Massachusetts Convention held in Boston

last May; and at the suggestion of the mover of that memorial, who is also the Chairman of the Peace Committee of the Massachusetts Federation of Churches, a similar memorial was offered at the last meeting of our Massachusetts Association, and referred to its Executive Committee to report at the April meeting, in season for presentation to our General Convention at its next meeting, in Philadelphia, if approved. The resolutions referred follow:

RESOLVED: That in view of the present world-condition, the Massachusetts Association of the New-Jerusalem Church join with the Massachusetts Federation of Churches in endorsing the principles and purpose of the World Alliance for Promoting International Friendship through the Churches, adding thereto the principle that the Divine Decalogue is the law of conduct for nations as well as for individuals in their relations to one another.

RESOLVED: That this Association memorialize the General Convention at its next session, recommending the appointment of a Commission with power to accept the invitation of the American Council of the World Alliance for Promoting International Friendship through the Churches, to co-operate in its work, and to establish local committees to carry out its plans as far as practicable.

The National Convention of the Protestant Episcopal Church appointed a Commission of thirty,—ten bishops, ten presbyters, and ten laymen,—with Bishop Lawrence of Massachusetts Chairman.

That intelligent action may be taken it will be necessary to consider quite carefully the object and plans of this great movement in which we have been invited to join. The object is stated as follows:

Inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the churches in all lands should use their influence with the peoples, parliaments, and governments of the world, to bring about good and friendly relations between the nations, so that along the path of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to aspire after.

Inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.

The following Declaration was adopted at the first meeting of the American Council:

We believe it is time for the Christian Church to speak and to act in the strength and assurance of a deep and full loyalty to Jesus Christ.

We rejoice in all the efforts which are being made by men of good intent to substitute judicial process for war, and to effect world organization.

We urge the people of the Churches to co-operate heartily in these brave attempts to take the final and decisive step in the evolution of government. But we know that all these efforts are foredoomed to failure, unless they rest upon a spirit of good-will and brotherhood, and evoke a passionate devotion stronger than all limited and local loyalties.

In a time of disillusion and strife, when men's hearts faint and doubt, let Christian men believe and try to make all men believe that the gospel of love and faith and hope is practical, the only practical way of life for men and for nations, and that loyalty to the Kingdom of God is supreme above all other loyalties.

The adoption of this Declaration was followed by the adoption of the following Resolutions:

RESOLVED: That since permanent peace must be ultimately based on religious sanctions, and back of all international organizations must be good-will, the American Council call a representative congress of the Churches of the World, to meet at the close of this war, when and where the terms of peace shall be discussed, or in such other European center as may be deemed expedient, to consider how the Churches of the world may help to establish a new international order, and above all to insist that the nations of the world act toward each other in accordance with those principles of mutual justice and fairness which regulate the relations of good men everywhere; and that the carrying out of this plan be referred to the Executive Committee.

RESOLVED: That we call upon the Churches of America to make sacrificial efforts to contribute for the relief of the suffering peoples in Europe and Asia without regard to race, religion, nationality, thus giving powerful proof of Christian good-will.

RESOLVED: That this Council invite every local congregation in the United States to establish its own *Peace Makers Committee* through which to co-operate in this world movement.

RESOLVED: That the Executive Committee be instructed to transmit to all national ecclesiastical bodies in the United States copies of the resolutions adopted, and invite them to take such action as they may deem wise in order to co-operate in this world movement, and par-

ticularly to establish, if they have not already done so, their own *Peace Makers Commissions*.

RESOLVED: That the Council urge upon the Churches:

(a) Careful study both of the Oriental problem itself and also of the proposals for a fundamental solution which have been offered, including comprehensive immigration legislation free from race discrimination;

(b) Such action as may seem wise for embodying in local and national legislation and in our international relations, the Christian ideal of universal brotherhood, guaranteeing to all peoples, small and great, east and west, the enjoyment of just and equal treatment.

RESOLVED: That this Conference earnestly approves all efforts so to shape our pending immigration measures that they shall recognize existing agreements with other nations, and avoid such actions as would tend to imply distrust of such nations and impugn their honor. We deeply deplore all efforts that create or imply such distrust of those agreements, especially when the nations concerned have reassured us of their intention to keep them faithfully.

In the light of this principle we deprecate the utterances by or through the public press which would tend to embitter the feelings and injure the relations of good-will now existing between America and the Asiatic and other nations, especially such as, without evidence and by gratuitous assumption, impugn the motives and purposes of these nations in their relations with our nation.

There is an impression quite common, that Peace Societies are seeking peace at any cost; but it is from a misapprehension. Officers of such organizations have taken pains to deny it. They are opposed to aggressive warfare, but not to defensive warfare when necessary. And they try to prevent even this necessity by arbitration whenever it is possible. The World Alliance has for its ultimate goal a world-federation to prevent war by means of arbitration and international legislation, supported by military and naval preparedness. It declares that "for the United States to arm to defend its borders is necessarily a narrow and self-centered proceeding. For the United States to arm to act with other nations, in a League to enforce Peace, is to protect not only itself, but the world." The Alliance holds that the task now confronting the world is to bring about a real unity in its organized life. Rising from clan to city and state, to federation or empire, the time has come to take the last great step, to result in world-federation of



nations, or world-organization. There must be world-court congresses and leagues to enforce peace and international legislation on various political and industrial problems, and the Church must keep in intelligent touch with it all, in order to lend spiritual and moral support and encouragement to all that is Christian, just, good, and friendly in it. A speaker at the Garden City Conference, endorsed by being printed in the *Journal* of the Conference, said,

But the real and great part the Church is to play in this world task is not in being a helper or adjunct in these movements. The Church has something more than *moral influence* to contribute. Far more important is it that the Church shall do well its own distinctive part in the task of bringing about real and enduring world-unity. What is the distinctive function of the Church? As I see it, it is to give to the movement toward world-unity a *sanctity* and a *spirit*. Somehow we must lift men's loyalty above their local patriotisms. That is the supreme need, if ever we are to have real world-organization. What can give to international government, to world-organization, that heart-appeal, that power to arouse a loyalty that shall catch up into itself and carry over into something higher and finer the high and fine instinct of patriotism? What is there that can do this save the vision Jesus saw, the Kingdom of God? Against the pernicious doctrine that a sovereign state is irresponsible, because there is no higher power to which it owes allegiance, the Church must assert uncompromisingly that above all kingdoms is the Kingdom of God. Real internationalism, actual world-organization, can never come and abide so long as men believe that outward force is ultimate arbiter. Men must be awakened to the fact that spiritual forces are supreme.

The New Church cannot fail to see in this movement one of the most promising signs of the Lord's Second Coming; for its one purpose is to educate the world in the great truth of the Grand Man (*Maximus Homo*), and make it practical in an internationalism that shall not only prevent war, but shall prevent it by promoting the friendly feelings, the brotherly love, which should be enthroned in every Christian heart and every Christian nation. Moreover, the method of doing it is by exalting the Lord Jesus Christ to His own true place of King of kings and Lord of lords, to a recognition of Whose Divine Sovereignty all earthly sovereigns and sovereign states are to be led.

The intense practicalness of this propaganda will be seen when we realize that it was by precisely such a course of education, but of an opposite purport, that Germany was prepared for this present war, and trained into the condition of unity of thought and action which has made her so powerful. If she is successful she will organize a league to enforce peace. It will be a league of what are now beginning to be called the "Central European Powers." It will be the peace of conquest by autocracy. It will be a "world-empire" of force. If, on the other hand, she is not victorious, a league to enforce peace will be formed on democratic principles, by the free consent and co-operation of the governed. In either case the work of the World Alliance will be to endeavor by means of education,—a far and wide system of religious education, active in the churches of every land,—to make the spiritual principles of the Christian religion so powerful as to enthrone the Lord Jesus Christ as the King of kings and Lord of lords, Whom all must obey and serve in deeds of justice and brotherly love. To turn away from this as visionary and impracticable would be in effect to turn away from Christianity as visionary and impracticable, and at a time when the fate of the world hangs upon it as its only possible means of salvation.

This is a New Age, the striking characteristic of which is co-operation in great enterprises. The Christian Church, to meet what is required of it, must learn to put away all the narrowness and selfishness which has divided it in the past, and uniting in this great international service must lead the nations to the Lord Jesus Christ as the only Savior. For many years there has been *talk* about Christian unity. Has it not been in preparation for this hour? But now the time has come to *act* in Christian unity. The need is supreme! Surely the New Church will spring to meet it! As never before the world will hear the Lord saying of His churches, "By their fruits shall ye know them."

H. CLINTON HAY.

THE FEDERAL COUNCIL OF THE CHURCHES OF  
CHRIST IN AMERICA.

WHATEVER the opinion of men of narrower vision may be, no New-Churchman can be anything but appalled at the manifestations of the powers of organized selfishness in this world,—powers that have brought about the present European war, powers that dominate in America as well as abroad, powers that can never be subdued and made to serve humanity equitably except as higher forces may eventually compel them to cease their exploitation, and finally coerce them into being sufficiently orderly elements in the grand man of organized humanity. Just as the individual man, in the progress of his regeneration, must reduce his lower self to order under the control of his higher self, and must do this “as if of himself,” so organized humanity must subdue itself to order, must finally compel all the lower forces within itself to yield obedience to the higher, and must do this, “as if of itself,” if ever the Kingdom of Heaven is to be distantly approximated on this earth,—spiritually the worst earth in the entire Universe, else the Savior of mankind had not been born here. “Thy Kingdom come, Thy will be done, as in heaven, so upon the earth,”—thus He taught us to pray; and it consequently behooves every true Christian so to live that, as far as he personally is concerned, the Lord’s will may be done faithfully through him day by day, and to that extent the Kingdom of Heaven be realized. But in contrast with the ideal for human society thus set forth, how hideous is that society as at present constituted. Spiritually it is diseased near to death; the Lord alone is the saving physician; He has written the prescription; but where are the means for its administration? Where, indeed? The forces of exploitation are so securely enthroned over society, and have so firmly welded their subtle chains upon enslaved mankind, that they can apparently laugh at all efforts of struggling humanity to assert its higher self successfully. But spurred by many different motives, higher and lower, humanity *is struggling*,—there’s hope in that. And as to higher motives,

we New-Churchmen know that the Spirit of the Lord is infilling the minds of men more and more, wherever it finds souls open enough to receive it; and that in consequence the Devil, Satan, Mammon, and other worldly gods will eventually be overcome, and reduced to subordination. But where the instrumental means?

There is but one direction in which to look for such means; for, as President Wilson said in an address on "The Rural Church the Center of the Rural Community," delivered at Columbus, Ohio, Dec. 10, 1915, "There isn't a single selfish force in the world that isn't touched with sinister power; and the Church is the only embodiment of the things that are entirely unselfish, the principles of self-sacrifice and devotion." And yet, how hopeless seems the prospect; since that institution which alone stands for the precepts of Jesus Christ is so diseased from corrupt members, so infected with false doctrines and evil purposes, so undermined by worldliness, so impotent from dissensions and divisions! Nevertheless it is the only agency that as a whole theoretically stands for the observance of the two great Commandments in this world. If it *really* stood for them, and if every nominal Christian *actually lived* according to them, there would soon be a transformation of humanity. But the average "Christian" is such a poor specimen! And there is such a lack of unity in the churches doctrinally, that they cannot face the world as one body in faith. Until the various denominations awake to, and admit, the need of more than finite human intelligence to lead them from their doctrinal errors, and guide them to the truth, dissensions over doctrinal matters will continue. Perception of this need is so rare that the prospect of unity on doctrinal lines is exceedingly unpromising, if not practically hopeless, at present.

But is there no hope of unity in other ways? Even if the minds of presumably good men cannot be brought into practical accord as to matters of doctrine, cannot their hearts be brought sufficiently into harmony for them collectively to exert their wills more and more effectively in the service of the Lord and of humanity? Such, consciously or uncon-



sciously, seems to have been the underlying idea that, after a number of lesser attempts at cooperation, prompted some virile Christians of the volitional type to plan and finally organize the Federal Council of the Churches of Christ in America. With a minimum of stress upon doctrinal matters, this Council aims to direct its constituent bodies to Christian deeds in behalf of the *maximus homo*. Though an Old-Church organization, and hardly yet beyond the initial stage, it seems to the present writer the most likely potent means for advancing the New Age in the world. It is young yet,—but eleven years since its official inception; but it is full of promise, pregnant with possibilities of vast import to humanity. May the Lord speed it in its regenerating work in the reorganization of human society!

But what more explicitly is the Federal Council of the Churches of Christ in America?

The Federal Council of the Churches of Christ in America was born of the conviction held by many earnest Christians that the churches of Christ are agreed in things more numerous and more important than those in which they differ, and that they can do their best work for the world, not separately, but in whole-souled cooperation. The efforts of its originators led to a meeting in New York City, Nov. 15-21, 1905, at which time the Federal Council was formally initiated by accredited delegates from thirty-two religious organizations, representing a constituency of over 15,000,000 members. The following three years were a period of preparation, during which, by the concurrent action of its cooperating bodies, and the patient service of the men especially concerned in promoting the movement, "this officially constituted, permanent federation of independent church communions, *the first in the history of the Christian church*, was established." The first formal meeting of the Federal Council was held in Philadelphia in December, 1908; the second, in Chicago in December, 1912; and the third quadrennial meeting has just been held in St. Louis, Dec. 6-11, 1916.

The Federal Council consists of about four hundred qualified delegates officially elected by the various denominational

bodies participating. It has no authority over the various churches affiliated in its formation, its province being limited to the expression of its counsel, and the recommendation of courses of action in matters of common interest to the churches. Between the quadrennial sessions of the Council, it is represented by an Executive Committee of about ninety of its delegates, which meets annually or oftener. To act between its sessions, this Executive Committee has an Administrative Committee, which meets monthly or oftener. The continuous work of the Council is carried on by the national office and its executives, under the direction of the Administrative Committee.

According to its Constitution, the object of the Federal Council is:—

I. To express the fellowship and catholic unity of the Christian Churches.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

'In a general way these aims are promoted in large part through certain Commissions appointed by the President of the Council from the membership of the Council and by the Executive Committee from other suitable persons properly nominated, all the Commissions being subject to the Executive Committee. According to the "Federal Council Year Book" for 1916, there are Commissions on Evangelism, Social Service, Peace and Arbitration, Christian Education, Foreign Missions, Home Missions, Temperance, Family Life, Sunday Observance, The Church and Country Life, State and Local Federations, and Federated Movements.

The scope of the work undertaken by the Commissions may

be indicated by some items from a little folder summarizing the work of 1915, as follows:

A call for a world-wide revival was issued.

A religious exhibit and a continuous religious campaign were conducted at the Panama-Pacific Exposition.

Local federations of churches were assisted in their organization and development.

Great interdenominational movements were brought into cooperation.

The World Alliance for the Promotion of International Friendship through the Churches was assisted; 400,000 books and pamphlets, and 170,000 letters to the churches, were sent out in the interests of Peace and Arbitration.

Lessons on Peace and International Good Will were published in over two million Sunday-School quarterlies.

Relief in foreign countries was secured for Persia, for the Armenians, etc.

A Christian Embassy was sent to Japan in the interests of international good will; and the Japanese problem in the United States received careful consideration.

A Year Book on Social Service through the churches was issued.

A Rural Life Conference of about 900 delegates was held in Ohio.

A number of great meetings in the interests of temperance were held.

Addresses were delivered by the General Secretary at over one hundred conferences.

A movement for the religious welfare of our army and navy was promoted, including the appointment of a number of new navy chaplains.

A large number of great moral causes and movements made constant use of the Federal Council office.

The activities under the direction of the Federal Council have expanded rapidly, and have been conducted with great efficiency at a minimum of expense. The growth of the work during the last four years is evidenced by the multiplication of office rooms needed, from two in 1912 to between twenty-

five and thirty in 1916. In 1912 the Council authorized a budget of \$25,000 per annum, leaving the Executive Committee free, however, to undertake work involving larger expenditures, provided funds could be secured without assessing the constituent bodies. As a matter of fact these constituent bodies as such supply but about \$12,000 annually (on the basis of \$1.00 per 1,000 members), while the entire budget for 1916 considerably exceeded \$100,000, the greater part of this amount being secured from interested individuals.

While, owing to world conditions, a large part of the activities of the Federal Council during 1916 have lain in the directions of the promotion of International Peace and of the alleviation of the suffering, especially of non-combatants, in war-stricken lands, the Commission on the Church and Social Work, which is the most effectively organized of the Commissions, busied itself in varied ways, requiring a sizeable report at the St. Louis meeting. From this Report it seems well to quote the following:—

#### STATEMENT OF SOCIAL FAITH.

The Federal Council of the Churches of Christ in America expresses again the deepening conviction that the scope of the gospel and the program of the churches must include the creation on earth of a Christian civilization, organized upon the ethical teachings and controlled by the spirit of Jesus Christ.

In addition to the unquestioned historic mission and work of Christianity with the individual, we understand this to involve certain great social accomplishments; that among these are: the abolishment of war; the transformation of the dangerous commercial rivalries of the nations into a just and brotherly cooperation; the coming together on terms of equality and justice of capitalist, employer, workers, and the consuming public in brotherly cooperative effort, and the shifting of industry from off its basis of profits upon that of human welfare; the lifting of the women of the world to a position of freedom and equality with the men of the world; the destruction of the curse of strong drink; the control of the infectious diseases which afflict humanity; the control of the vices of the race; the removal of the handicap of poverty from submerged millions of people of all nations; the uplift of backward races and their freedom from the permanent and enforced domination of more powerful peoples; the extension of democracy throughout the earth, and the development of its efficiency and honesty, with the supreme emphasis upon the spiritual values of human life.



Many of these objectives, perhaps all of them in their wider reaches, are the work of generations; but they are within the power of human effort when sustained and scientifically organized, and henceforth they are to be ever before the churches. They call for faith and consecrated endeavor on an unprecedented scale.

In particular and immediately, the Federal Council of the Churches of Christ in America stands:

1. For equal rights and justice for all men in all stations of life.
2. For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.
3. For the fullest possible development of every child, especially by the provision of education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.
8. For conservation of health.
9. For the protection of the worker from dangerous machinery, occupational diseases and mortality.
10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.
11. For suitable provision for the old age of the workers, and for those incapacitated by injury.
12. For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
13. For a release from employment one day in seven.
14. For the gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.
16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised; also, for a stewardship of property which requires recognition of the primary moral and spiritual obligations of holders of property to the public welfare.

In the attainment of these objectives the Federal Council stands for the unselfish cooperation of the churches with what is being done for the welfare of every community; and nationally, for a free church in a

free state, vitally concerned for social progress, working openly and in fullest cooperation, and seeking no special privileges.

It is not the province of the church as an organized body to dominate, or to attempt to dominate the state politically, or to control specific legislative action; but it is its province to set forth and interpret the principles of the gospel of the kingdom of God so clearly to the entire life of the nation, that its citizens shall be moved to make the state, its politics and its legislation, the practical expression and realization of those principles.

We realize that the churches of the different denominations vary in the directness and indirectness of their social action. Our insistence is not at this point. We are, however, insisting that Christian principles shall be made to prevail. We are not concerned, in directing our appeal on a particular issue to the churches, as to whether that term shall be construed as an ecclesiastical body or as a group of Christian men and women. That is not a question for the Federal Council but for each constituent body or church to determine.

Here indeed is a noble program, one that must stir the hearts of all earnest New-Churchmen; for it is founded primarily in the principle of *use*,—not doctrine, save as the doctrine of the Lordship of Jesus Christ underlies all true principle.

And this underlying foundation of the Lordship of Jesus Christ the Commission on the Church and Social Service, as part of the Federal Council itself, has, as evidenced by the preamble of the Council's Constitution, which reads as follows:

In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and cooperation among them.

Here we have a practical attempt to lead the Christian churches back to that simple confession of faith in Jesus Christ as Lord and Savior, which was the sole requirement for baptism and affiliation among the earliest Christians.

Many significant utterances bearing upon the future are to be found in the reports presented at the St. Louis meeting last month. For instance, the Committee of Fifteen "appointed to survey the work of the Federal Council of the Churches of Christ in America, and to interpret in some measure its pres-

ent status," towards the close of its report, made the following explanation concerning the large output of literature:

The literature issued might seem excessive, were it not for the fact that *we are developing in the Council a new religious movement*, with many phases, of which our constituency has known little, thus requiring much informational material in detail. [Italics ours.]

Again, the Chairman of the Executive Committee (who has just been elected President of the Federal Council for the next four years, succeeding Pres. Shailer Matthews) at the close of his report to the St. Louis convention concluded his remarks as follows:

#### MEMBERS OF THE COUNCIL:

Your executive committee, as conscious of its fallibility, as it is confident of your tolerance, lays before you the record of its work since the last meeting of the Council. It detects in itself a new phase of feeling as this quadrennium reaches its end. These four years have brought to this fellowship of the great churches of America tests and discoveries. Closer contact has meant clearer focus—focus in which the unities and the diversities have equally been revealed. One knows little about friend or neighbor until one travels with him. Who shall affirm that intimacy has not deepened respect, that the sharing of experience has not melted away prejudice, and given new warmth to sympathy? There are signs that self-knowledge has been promoted. More certainly than ever before there is a common understanding of what binds together and what holds apart the churches of Christ in America. Fellowship is revelation. We are more nearly sure in the mutual examination of our common Christianity where the marks which look like seams in the fabric are but flaws in the weaving. Our convictions do not lose their strength but increase their length. They reach as before to the men who have been our denominational saints; but, far beyond, to Him who is for us all the one Savior. We travel back upon the familiar road of our denominational history to the point where it diverged from some broader fellowship, but we do not rest there. Unerringly beyond these ecclesiastical forks in the road, past every branching route, joined at the intersections by groups with whom for decades, it may be for centuries, we have been sadly unfamiliar, we find our way to a place called Calvary and a hill called Olivet. We waive no right or privilege, we break with no sound tradition, we surrender no precious heritage, but we become fixed in the persuasion that the church has but one inalienable right, the right of finding Christ in the world of today and interpreting him in all his sacrificial

and triumphant power to that world. Perfect agreement in opinion, placid uniformity in expression and method do not appear. It is a waste of energy and time to seek for either. But in this fellowship we have seen the glory of sympathy break into the flame of enthusiasm when men of different cults and names have brushed aside tradition and prejudice and found the Christ in one another's hearts. It is not in what we each hold dear that we find our common ground, but in what we each hold most dear. It is not in their history, their traditions, their formulæ that the churches of Christ can be one; it is alone in the Christ himself.

To those who in the period from 1894 to 1908 looked and worked toward such an organization as this Federal Council, that notable assembly in Philadelphia seemed a consummation.

The ascent, however, to that summit brought them and the churches they represented not to a mountain peak but to a plateau. What to aspiration had seemed a height of vision, to achievement became the broad plain of opportunity. Through the intervening years, as atmosphere has cleared and action has developed energy, the horizons have lifted and the unbroken light has revealed at once the forces and the tasks of the churches of Christ. Brothers of the Council, it seems to your Executive Committee that the period of experiment is past. Repair and complete the mechanism according to your best wisdom. But doubt not that this fellowship of great churches in America expresses in some large measure the mind of our common Lord; hesitate not to empower it, to direct it, that through it the divergent policies of the churches may be turned into converging and cooperating forces; that through it, perchance, some common program, large enough for the needs of a bewildered and broken-hearted world, may be revealed as the purpose of Him, who in all our wavering, our retreats, our advances, our victories, is head over all things, to the church, which is his body, the fulness of him that filleth all in all.

Respectfully submitted,

FRANK MASON NORTH, *Chairman.*

No New-Churchman can consider the things we have been presenting without some feeling of conviction that the Lord is revitalizing the Old Churches, and infilling them with the spirit of the New. The question inevitably arises: What is to be the future relationship between the New Church as an organization and the federation of churches represented by the Federal Council of the Churches of Christ in America? This is a vastly important question to us as New-Churchmen. As an organization, the New Church with its small membership



seems to be of but little influence in the world. But we have an understanding of the truths of Christianity, and of the method of their application, such as no other church has; and if allowed to associate in the work for which the Federal Council stands, we might at times exert a modifying, if not a directing, influence of great importance to the world.

Should we desire to become one of the associated bodies of the Federal Council of the Churches of Christ in America, obstacles not altogether easy to surmount stand in our way, as shown by section seven of the Constitution, concerning admission to the Council. If we should make overtures for admission, perhaps we should receive the same treatment thus far accorded us by the Commission on a World Conference on Faith and Order (consisting on Aug. 1, 1916, of fifty-eight bodies cooperating to promote the "union of all those who accept our Lord Jesus Christ as God and Savior"), and be practically ignored because of our size—or some other reason. Even if action by the various bodies in accordance with section seven should admit us, that action could not be effectively taken before the next meeting of the Council in 1920. Meanwhile it would certainly be well for us seriously to consider the question, Shall we seek admission?

B. A. WHITEMORE.

## BIBLICAL AND DOCTRINAL STUDIES

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### A GENERAL VIEW OF THE BIBLE STORY AND ITS INTERPRETATION.

Take any one feature or incident of the Bible story, try to interpret the symbols, and you will see that very soon the whole Bible is brought under view. For instance, the Crossing of the Jordan is the last stage of the journey from Egypt to Canaan. At once our symbols have a wider field of application; they go back to the life in Egypt, they take in the whole story of the Wilderness Journey, and pass over directly to the events of the occupation of the land under Joshua's leadership. Some of these symbols are very familiar; in fact they have been the common heritage of the Christian Church from the beginning. Thus Canaan, the Holy Land, has stood for heaven; the Wilderness Journey has stood for the trials of the Christian life on its way to heavenly blessedness; and the Jordan also has figured as the symbol of baptism and the life of purification. Keeping in mind these general symbols, we are prepared to recognize the symbolic meaning of the lesser features involved,—the persons and places, the events and circumstances. Moses and Joshua, the Divinely appointed leaders, must stand for the great principles which rule in the corresponding events and stages of the spiritual life. Moses, the lawgiver by direct Divine authority, must represent the principle that in the life of reformation, in the life of practical religious duty, the Commandments must be obeyed as the laws of God. Joshua, the Divinely appointed successor of Moses, and the warrior who led the Israelites over the Jordan and in the conquest of the Land, must represent the principle that in the overcoming of hereditary and habitual evils the Commandments are

obeyed, actually applied and carried out to a successful issue, by the Lord's power alone. Thus interpreted, the symbols so far enable us to go further, and to see in the whole Wilderness period the symbol of the hard, dry, joyless life of duty, — the struggle to bring the natural instincts, impulses, tendencies, desires, and passions under the dominion of religious principles. On the other hand, the Story of the Conquest is the symbol of the more advanced stage of overcoming by the power of the Lord the evils of perverted heredity, and thereby entering upon the free life of spontaneous love. The Crossing of the Jordan would represent the transition from the life of duty with its self-denial, self-restraint, self-control, and self-compulsion, to the life of love with its free, harmonious, joyous, expression and activities. The Children of Israel themselves must as another of the symbols represent the various qualities and faculties in their organization and development in the spiritual progress.

But now our symbols expand again, for the whole story of the life in Egypt becomes involved; and this takes us back to the Story of the Bondage.

If then we undertake to develop the symbols used in the Bible to describe the journey from Egypt to Canaan, we are led to what seems like a very complete picture of the regenerating life, from its first beginnings to its highest stages and attainments. The undertaking involves the whole story both of the sojourn in Egypt and of the occupation of the Holy Land. But the story of the life in Egypt reminds us that the Children of Israel came in the first place from the Holy Land, and that their forefathers to the third generation, Abraham, Isaac, and Jacob, dwelt in that land. Reminded of this, we reflect that the Egyptian and Wilderness Experience is somehow a break in the continuity of the life in Canaan, and that therefore the whole story from Abraham to Solomon is a symbol of the regenerating life. In this view, the Egyptian and Wilderness episode suggests a temporary lapse from the direct and true course.

But, following the symbols, and going still further back, Abraham himself came from Ur of the Chaldees, the region where his ancestors had dwelt for almost countless generations. Here there seems to be an extraordinary dislocation, the transference of symbol from Eden to Canaan; for Abraham's ancestors take us back through long periods of sadness, darkness, and decay to the golden days of Eden (and the Story of Eden is another picture of heaven); while the six days of creation again tell us of progressive upward stages of the regenerating life. The interval between Eden and Canaan seems to be another instance of a lapse from the true course, the story of loss and recovery. In this interval, the expulsion from Eden, the Flood, the restoration in Noah, the tower of Babel, and the call of Abraham, tell the story of loss and recovery on smaller scales. The journeyings of Abraham to the land of Canaan suggest the transferring of the seat of the heavenly kingdom, the finding and establishing of a new foundation for the regenerating life.

So far then the story of the Bible might be represented by successive great waves of the sea, now mounting up to heaven, then descending to the depths. Eden, the Canaan of the Patriarchs, and again the Canaan of Israel, would be the crests of immense ocean swells; the Flood, and the life in Egypt would be the corresponding great troughs. Upon these great swells large waves would be superposed; and upon these, smaller waves; and so on. Noah and Heber would correspond to the large waves; the victories and defeats in the Holy Land would answer to the smaller waves. Again, the story of Solomon and his successors leads us from the high level of Canaan along a downward way, until we begin again the ascent in the story of the Gospels. Finally we reach the heights of the New Jerusalem.

This, in outline, is the story of the Bible as a whole. It begins with the first awakenings of spiritual life symbolized by the brooding of the Spirit of God over the face of



the waters. It reaches the high levels of heaven in Eden, in the Holy Land, and in the New Jerusalem.

The figure of the waves suggests that on the earthly level spiritual progress, in its struggles with the self-assertive and rebellious natural man, must have its ups and downs. But the symbols of Eden, Canaan, and the New Jerusalem, tell us that heaven is attainable and permanent; that progress in spiritual life might also be spiral, and not merely wavelike; that if men would be true to their spiritual guide, their spirit could be kept steadily and safely above the fluctuations of the merely natural self, in full reliance upon their Heavenly Father.

In our view, the Bible as a whole is the story of human life as a whole, human life in the individual and in the race, as it has been, is, and will forever be; but to be this it must be symbolic; and so in symbol it is the story of man's spiritual life in all the possibilities of its development. The symbols, as we have indicated, tell us that man's spiritual life is a thing of stages and growth, of new beginnings and new attainments. Accordingly, the Bible is for us the Book of Life in the fullest meaning of the terms; for in it we can read the history both of our racial and of our individual spiritual life; we can go to it for light on the development of our spiritual life in and for the present and the future, as well as in the past.

With this in mind, we approach any given story or event of the Bible narrative as representative, as a description in symbol, of the corresponding stage or event in the spiritual development. But as each Bible story or event has its place in its own series, so the spiritual stages and events have their places in the series of spiritual development. We have then two parallel series: the series of the literal Bible narrative, on the one hand; and on the other, the series of the states and stages of spiritual development. This corresponding serial arrangement is directly involved in the use of symbols; for the series of symbols must have answering to them the spiritual states, stages, and events symbolized. For example, the Crossing of the Jordan is

an event in the series which embraces the events of the Wilderness Journey, and of the Conquest of the Land. The series begins with the throwing off of the yoke of the Egyptians, and ends with the complete possession of the Holy Land. We ask first, what is the corresponding series in the spiritual development of the individual man, of the race, and above all of the Lord? The answer to this will depend in part upon the second question, — What place has this series in the Bible as a whole? The Call of Abraham is the beginning of another series, which includes the story of the Patriarchs, Abraham, Isaac, and Jacob. This is one of the most beautiful and instructive stories of the Bible. Where and how do we place the spiritual experiences represented by the symbols of this story? But the story of Abraham involves us in the symbols of a still earlier series, and at length of the Story of Eden. We have here three beginnings: the beginning which leads up to Eden; the beginning represented by the Call of Abraham; and the beginning of the journey of the Israelites to Canaan. How are these beginnings related? Are they on the same level, or are they on different levels? To what do they correspond in the spiritual development of the individual?

Following Swedenborg's clue in applying the story of Abraham to the Lord's childhood, some have attempted to refer all the symbols of the earlier chapters of the Bible to prenatal conditions. But it seems clear and certain that prenatal conditions could not involve the regenerative processes, which are highly complicated and advanced self-conscious processes. They could not exhibit anything like the six stages of spiritual development, represented by the six days of creation, and the complete attainments of the seventh day represented by Eden; nor the perverted self-development and spiritual destruction represented by the Fall and its consequences, with the recovery in the highly developed intellectual processes and attainments represented by Noah.

Perhaps a more natural and workable suggestion might

be obtained by taking the clue from the conditions under which these several beginnings take their rise. Briefly stated, the interpretation might proceed somewhat as follows: 1. The beginning represented by the Story of Creation is the natural, normal, universal, beginning of all spiritual life in man. It is the beginning of spiritual life in the primitive, unperverted soil of humanity; something like what the beginning of Christianity would be in one of the primitive races of men. In the individual, it might be taken as the beginning, where it actually occurs, of the spiritual development of the unperverted "Remains." 2. The beginning represented by Abraham issues from a condition of idolatry with long lines of perverted heredity behind it. Something of this condition would be exemplified by the beginnings of Christianity in idolatrous nations of the present day, in the so-called gentile nations. The ancient Greeks and Romans, the barbaric Germanic and Slavic tribes that pressed in upon the Roman Empire, and the present day Filipinos, might be taken as instances. We might refer this beginning in the case of the individual to the first efforts to subdue the natural perverted heredity under the influence of early spiritual intuitions and principles. 3. The beginning represented by the Exodus of Israel issued from bondage to the Egyptians. Here we seem to find the parallel in spiritual conditions in the beginning of Christianity with the men of today whose minds are steeped in modern science and burdened with naturalistic principles and presuppositions. Such minds are in actual slavery to naturalistic habits of thought and naturalistic interpretations of life.

These several beginnings would in a measure follow each other in temporal order, but would afterwards in the course of their development go on together through mature manhood to the completion of the regenerative process. Starting therefore with these several beginnings, we might follow the developments according to type. In this way we could interpret the Bible stories in a systematic order in application to the appropriate phases and stages of spiritual

development. And thus we return to the conception of the Bible as a whole and as a symbolic description of spiritual development as a whole.

L. F. H.

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### ANIMALS TO BE EATEN.

Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.—Leviticus xi, 3. (Compare Deuteronomy xiv, 6.)

Within this law are two lessons which man has sooner or later to learn, if ever he is to lead a heavenly life upon earth, or to become after death an angel in heaven. The first of these lessons is that there is no such thing as Natural Religion—a religion looking to nature only. This is taught in the specification that the hoof must be divided. The second lesson within this law is that either to lead a heavenly life here below, or, after death to become an angel in heaven, one must exercise reason and thought upon truths revealed. To persistently and finally refuse to think and reason upon truths will prove spiritually fatal. This second lesson is taught in the specification that the animal to be eaten must be one that chews the cud.

First, of the lesson that there is no such thing as Natural Religion—religion looking to nature only. There are people who seem very careful indeed to do what is right, very unselfish in the performance of what they regard as duty, but who disclaim any knowledge of God, or any need of verbal revelation. They would have it that religion is altogether a matter of nature, that man from his experience in nature knows what is right and what is wrong, and that all the religion one needs is to do what has thus been learned from nature to be right, useful, and helpful. Of course, some persons may at heart be heavenly, and may finally come to heaven, though while here below they with their lips disclaim any belief in God, and in verbal revelation; but within the specification that the hoof must be divided, is the lesson that religion must look to heaven as well as to nature; to God as well as to



man; to verbal revelation as well as to what is learned from nature only. The animal kingdom representing the affectional or heart life of man, the animal's hoof represents that in which the heart of a man finds its outermost expression. The heart, or will, being the man, the animal's hoof represents that in which the man expresses himself upon earth, in his outer life among men. A divided hoof represents an outer life in which there are two factors—regard for God and heaven as well as regard for man and nature. One often feels that something is lacking in the outward life of one of those dear, good, dutiful people who will have it that religion is of nature only. One may feel a lack of heavenly warmth in some very kind deed done by such a person. The trouble is that the hoof—the outward deed—was not divided. The doer of the kind deed was looking to nature only. He was not looking to heaven as well as to nature—to God as well as to the man to whom he was showing kindness, or to the many men whom he was benefiting. There are two tables of the Commandments. Through one of these tables man looks up to God in heaven; through the other he looks toward his fellowmen here in nature. Either of those tables is incomplete without the other; together they make a one—the Decalogue. At every point in the Written Word, or once in that Word throughout, there is a Godward side and there is a manward side. The two parts of a divided hoof represent the truth that in expressing any heavenly feeling toward his fellows, one should also recognize God as the Source of it. True religion must look to God and heaven on the one hand, and to nature and one's fellowmen on the other. That is the significance to us of today of the old Levitical law that one might eat of such beasts only as divide the hoof.

This law regarding the divided hoof may remind us of Abram, when he sacrificed, dividing the heifer, the goat, and the ram, but not the birds (Genesis xv, 10). The beasts which he divided represent what is of the heart. His dividing them in the midst and laying half by half, as the two halves of a divided hoof are side by side, represents the parallelism between what is heavenly from the heart in an outward deed

and what is heavenly in the Lord and in the heavens. This parallelism is implied in the prayer, "Thy will be done, as in heaven, so upon the earth." There is perfect correspondence between heavenly good in the Lord, and the heavenly deed upon earth. That Abram did not divide the birds, is because there is not perfect correspondence between our thoughts, which the birds represent, and Divine truth. Because of human frailty, the thoughts of a man or of an angel are never exactly parallel with God's thoughts. Abram did not divide the birds in the midst and lay part over against part, as he did the animals. We see why, in the Levitical law, it was specified that birds, when offered, were not divided. Happily for each of us, and for all men, God accepts, as if they were true, mistaken thoughts which go up from heavenly hearts to Him, either in formal worship, or in the worship of righteous deeds.

And now for the second lesson within this law which we are considering—the lesson within the specification that the beasts which the Jew was permitted to eat were such as chew the cud. Chewing the cud, or rumination, has been accepted as a figure in common speech. When it is said that one is ruminating upon a subject, the meaning is that he is turning it over in his mind—reflecting upon it. When one is ruminating upon a subject, his object is, of course, to get at what there is in it to meet his wants. How comparatively little the pupil in the week-day schools gets from his book and his teachers, if he does not ruminate—if, without properly masticating, he bolts what is told him, and then tries only to remember it. In that way he may accumulate in his memory many statements which are true, and very many which are not true at all. If he merely memorizes what has been told him, and altogether neglects to use his reason in turning it over in his mind and reflecting upon it,—if, in other words, he entirely neglects to ruminate upon it, he will derive from his course in school nothing that is worthy of being called an education. And the like is true of instruction from the Word of God. Those heavenly feelings or affections which originate in God, and, coming down through the heavens, permeate the Word throughout, can never enter the heart and become a part of

one who merely tries to remember what he has read in the Word, and the instruction given by teachers from the Word, and about it. No. If one would derive from the Word spirit and life, which are within every jot and tittle of it, he must ruminate upon what he receives from it. The memory is to the spiritual man precisely what the stomach is to the physical man. As one takes into his stomach much which never becomes incorporated into his body, but is cast off as waste, so he takes into his memory very much that never becomes incorporated into the angel within, which is the immortal part of him. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matthew xv, 11). Happily, one is not defiled by the false and evil things that enter his memory, unless turning them over in his mind—reflecting upon them—he finally admits them into his heart, and into practices which express his heart. Then it is that they defile him.

In early childhood one begins to learn stories, passages, texts, from the Word; and throughout life he adds to the store of them in his memory. When, on any occasion of joy or of adversity, he takes from that store, and turns over in his mind and reflects upon, a given story, passage, or text, exercising his understanding and his reason upon it, that he may get from it what will meet his spiritual needs and nourish and build up the angel within him, he is ruminating.

That the beasts which the Jews of old might eat were such as chew the cud, means among other things to us of today that no love received from God into one's heart is essentially blind. All such love is capable of becoming a part of the angel within one, and of entering into intelligent cooperation with God. Within any God-given love of obedience to God there is, capable of development, a love of intelligent, rational cooperation with Him; and this latter love, sooner or later, develops in any one who, while obedient to what God commands, because He commands it, at the same time turns the command over in his mind, and reflects upon it—ruminates, looking to the Lord for light, that he may the more intelligently obey. What is at first a love of childlike obedience to God,

normally develops into a love of intelligent and rational co-operation with Him. As Paul says, "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (I Corinthians xiii, 11). You remember, it is more than once said in the Sermon on the Mount, "We have heard that it was said by them of old time," so and so; "But I say unto you," so and so. The wiser a man grows—the wiser an angel in heaven grows—the more scrupulously obedient to God's Word he becomes; but as he grows in wisdom, his obedience is not more and more like that of a child; it is more and more intelligent and rational. Nor as he develops in the heavenly life does he become more servile in his obedience. Jesus said, "Ye are my friends, if ye do whatsoever I command you. Thenceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John xv, 14, 15). Starting in servile obedience, at the same time ruminating—considering and reflecting upon a given command while obeying it—one passes from a stage of servile obedience to a stage of friendly cooperation with the Lord, because the Lord is making known to him more and more from the Infinite Love which is the soul within the Word, whether written or made flesh, the spiritual lessons within that command. When one takes up from the memory some truth from the Word, or passage from the Word, and turns it over in his mind—reflects upon it, ruminates upon it—he prepares it for assimilation into his being. It becomes assimilated as he puts it into practice. What one accepts only on authority cannot become a part of the angel—the immortal—within him. A ruminant cannot dispense with rumination.

Rumination is a *sine qua non* to the passage from historical faith to saving faith. Mere knowledges impressed from the Word without become wisdom when heavenly love in the heart, which love is the man, ruminates upon those knowledges—gets from them what is needed for the nourishment and upbuilding of the angel in the man, and then puts them into practice. "Though I speak with the tongues of men and of angels, and



have not charity, I am become as sounding brass, or a tinkling cymbal" (I Corinthians xiii, 1). It is the knowledges upon which one has not ruminated that drop from him after death.

A detail which we may associate in our minds with His specification that the beasts which it was permissible to eat were such as chew the cud, is that in offering a fowl as a burnt offering the priest was to pluck away the crop (Leviticus i, 16). This detail is not mentioned in the writings of Swedenborg, but it seems clear that the significance of it is, that what has been merely taken from the Word into the memory and has not been thought upon and incorporated into the life, is not acceptable as an offering to the Lord.

That one may become fit for heaven, he must, sooner or later, both look to God and heaven as well as to man and nature, and in some degree study the Word. It is definitely stated that the beasts which divide the hoof, but do not chew the cud, are not to be eaten; nor are those to be eaten which chew the cud, but do not divide the hoof. One cannot finally look to God without coming to revere His Word; nor can one truly revere the Word without finally looking to Jesus glorified as God of heaven and earth. The truth about the Word made flesh, and the truth about the Word written, form a consistent whole; they are parts of the seamless inner garment for which the soldiers cast lots. It is a law of heaven, that the beasts which it is permissible to eat, are such as both divide the hoof, and ruminate—chew the cud. That one may come to heaven, he must sooner or later come to understand the spirit within the written Word, and put it into practice, looking to God as the source of all heavenly feelings, and to his fellowmen as entitled to all the spiritual aid he can render him.

CHARLES S. MACK.

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### THE NEW AND THE OLD.

SITTING in a Presbyterian church on Sunday morning and listening to a sermon from a very thoughtful and earnest man, a few thoughts that for some time had been roaming around

in my mind took a more definite shape. They were about a book that, so far as I know, has never been written; and I was wondering how useful a book it might be, and whether it were possible to write it.

I was thinking of a book that would emphasize the fact that our Church is new, not in the sense of its doctrines being new, but only in the sense that it gives a new and deeper understanding of truth that has been obscurely seen through the ages. It is not new in that it nullifies the old, but new because it is a new sight that shows everlasting truth in a clearer and more comprehensive way.

There are countless people in the old churches today who love their church as we love ours. They believe in its teachings even though they cannot understand them, and they guard them as we guard the belief that we love. Many of them still accept it unquestioningly, and no book that was written on the subject could interest them that did not simply re-state their convictions. But there are others whose minds are more elastic, who, while they hold loyally to the old creeds, are yet able to recognize the difficulties of insisting on a too literal interpretation of the Word. With their whole hearts they believe in the truths of the Christian church but they also recognize progress in the world's understanding of them. They believe in the Bible and they want nothing new that would destroy faith in its teachings. Those who can deny the inspiration of the Bible and the Divinity of Christ are easily led away into all the by-paths of religious thought and belief that exist today. It is for such as cannot do this that I should like to have the book that would say not "Here is something new for you to believe," but "Here is that which can strengthen your belief by showing it in a clearer light." Might it not be helpful? Might it not lead some to read in an affirmative attitude of mind rather than a defensive one?

The first chapter would show that genuine religious revelations do not destroy the older manifestations of truth but fulfil them, both by making their meaning more clear and by giving them a fuller and deeper interpretation. It would compare briefly the Old Testament as the Jews interpreted it, and as

Christians learned to understand it. It would show that much of it was not understood until the light of Christ's life revealed its meaning. The words of prophecy all pointed to Christ, but they were not rightly understood until He came to interpret them and to reveal within the literal words of prophecy the kingdom of heaven of which they were spoken. The Jews looked for a king of Jerusalem, Christians found the King of their hearts. This King led them to see below the surface of religious forms and ceremonies into the heart of the worshipper. He led them to see within the act the motive that prompted the act; within the Ten Commandments of the Old Testament the Two Great Commandments of the New. Even the historical books of the Old Testament had a deeper significance as Christ revealed God's care for His children, not only as of old they journeyed through the wilderness of Sinai, but as all His children journey through life. The New Testament did not take the place of the Old but was added to it. It was not altered Light but added Light, for truth is absolute, but our understanding of it varies.

In the same way the New Church differs from the Christian Church. It is not altered light but added light. It is not a different Bible that it brings to us, but it is a stronger light by means of which we more clearly comprehend its truth. It is the Second Coming of the Lord, though so far it is known by only a few that that great event has already occurred. As Christ came to the Jews centuries ago in a way that they did not expect, so has He come again, and again we do not recognize His advent because we are looking for a literal fulfilment of prophecy.

And yet the parallelism between the first and the second coming is perfect. The New Church does not overthrow the Law and the Prophets but fulfils them. From start to finish its writings lead to the Bible, taking sometimes verse by verse, sometimes subject by subject, and filling them full of deeper and more beautiful meaning. By their light we are able to rightly interpret the prophecies concerning the Second Coming, and to see them being fulfilled, though again not in the literal way we were expecting. And as Christ pointed again and again,

not to the act but to the spirit within the act, so does He more clearly in this, His Second Coming, point to the spiritual causes within every natural phenomenon, to the spiritual meaning within every word of the Bible.

The next chapters would take up one by one the doctrines of the Church. It would do what Swedenborg so often does in his writings—collect together all the Bible references upon which the doctrine is based, give an account of the different interpretations that have been given to the words through Christian history, and show the need for new enlightenment because of the errors that have entered men's minds through a literal acceptance of a few Bible statements rather than a spiritual understanding of them all. Then it would give the New-Church interpretation of the doctrine, showing how it sheds light on each and every verse relating to it in the Bible, how it explains all apparent contradictions, and clears up all mysteries. Doctrine by doctrine it would show that to the New Church the old beliefs that are founded on Bible revelation are only the more true because the better understood. It would show that to the New Church the Bible becomes only more surely the Word of God; God the Father becomes only more clearly "Our Father in Heaven"; and Jesus Christ becomes only more truly our Saviour. Baptism and the Holy Supper have a deeper signification, marriage becomes more sacred, and death becomes actually the gateway to genuine life.

MARY SEWARD CÖSTER.



## CURRENT LITERATURE

## "BASIC IDEAS IN RELIGION." \*

"APOLOGETICS is the defense of Religion against misrepresentation and denial." This is Professor Macon's opening sentence, and it gives his conception of the task which the subject imposes upon him. Historically, "apologetics" is the term used for the many attempts at the defense of the Christian religion, first and especially against Greek and Roman heathenism, but more properly and fundamentally against naturalism and philosophical criticism. However, Christian writers usually identify Christianity with essential and universal religion, so that it really amounts to the same thing whether we take apologetics as a defense of Christianity, or of religion in general.

In the final analysis, the ever present task of apologetics is to defend the idea of God against the naturalistic presuppositions of a world-view. The opposition between science and religion grows in part, if not in the main, out of the difficulty which a world-view has in accepting the idea of God, and giving to it its full significance. Apologetics, therefore, as human experience present as well as past shows, has a real, vital, never-ending task to perform; and a serious book on this subject always supplies a present need.

The book before us is a serious, faithful, well executed effort to bring apologetics up to date. As Professor of Theology and Apologetics, first at the Philadelphia Divinity School and afterwards at the Theological Seminary in Virginia, the author had ample opportunities to study and ex-

*\*Basic Ideas in Religion; or, Apologetic Theism.* By RICHARD WILDE MACON, M.A., D.D., Late Professor of Theology and Apologetics at the Theological Seminary in Va. New York: Association Press. 1916. 496 pp., 8vo.

pound his theme. He had previously studied in universities abroad, one year at Erlangen and two at Edinburgh. At forty-four he was said to be "the *best read* man of his age in the Church." His work shows familiarity with history, and a wide range of learning.

The theme is conveniently schematized, according to the plan of the book, under heads and subheads in general as follows: Part I. The Idea of God,—witnessed (1) by History; (2) by the Intellect in the form of (a) the Cosmological Argument, (b) the Teleological Argument, (c) the Anthropological Argument, the argument from self-consciousness and moral character; (3) by the Beautiful and Sublime; (4) by the Ontological Argument, the argument based upon spiritual intuition. Corresponding with the affirmations there are the denials of God's existence: (1) Pantheism, and (2) Naturalism. Part II. The Spiritual Idea of Man,—witnessed by (1) the universal Belief in the Soul; (2) the Philosophy of Consciousness; (3) Conscience; (4) the Heart, in the poets. The denials are: (a) of Freedom, (b) of Conscience, (c) of the Soul's existence.

The basic ideas of religion, then, are: (1) The Idea of God; (2) The Spiritual Idea of Man. It is obvious that a thorough working-out of this scheme involves extraordinary requirements in the way of scientific and philosophic equipment. In a brief notice it is impossible to do justice to the author's learning and industry, and to the historical wealth of his book; still less is it possible to give a critical estimate of the treatment of the various topics and issues in detail.

The book abounds in historical material, and in weighty observations and reflections; but it can hardly be said to be convincing either in its positive expositions or in its criticism. The reason of this appears in the fact that the discussion is carried on in the conventional vocabulary and on the level of commonplaces,—what Professor James would have called "literary and historical gossip." Seldom or never does the discussion, even at vital points, advance to thoroughly critical and systematic interpretation of the concrete experience which is supposed to be characterized. Both in the case of the Idea

of God and in the case of the Spiritual Idea of Man, the reader is left with the presumption that these ideas are easily and adequately comprehended, clearly defined, and fully expressed, by the common mind and in the common speech; whereas, they are the most difficult and complicated ideas in the whole range of human thought. No doubt, the idea of God has a natural history as well as a philosophical and religious value; and this history and these values are indeed traceable in the course of human development, and especially in the languages of men. So the capital fact is, that the idea of God grows with the increase of spiritual intelligence, and with the deepening of philosophical insight and comprehension. The special task of apologetics, therefore, is not to show that there is an idea of God, and that this idea can be held in the face of hostile criticism; but the really significant task of apologetics is, *to set forth worthily* the idea of God, and to give adequate reasons for the belief in God. We may assume the truth, and admit the validity of the traditional arguments for the existence of God; but after the arguments have been stated, the question arises, what do they mean? At this point the author fails to meet the demands of the reader who looks beyond commonplaces. For instance, his use of the cosmological argument rests on the notion of cause, and this notion is connected with the notion of force and the notion of will. But to identify cause with force or will is to make the notion of cause meaningless, for the action of will or force as metaphysical entities upon bodies is "mysterious," unintelligible. The argument which is commonly supposed to lead to a first cause, is a begging of the question as well as a vicious indefinite regress; for once commit ourselves to the principle, "Everything has a cause," and there is no stopping place. A critical survey of the scientific and philosophical uses of the notion of cause, shows that it has a very restricted meaning in systematic thinking. The notion of invariable antecedence from which it springs in its scientific acceptation, leads not to the conception of God, but to an infinite assemblage of conditions. For take any act or fact, and you can name as many previous conditions as you please, every one of them in its way

necessary to the existence of the thing whose cause is sought. In spite of the fact that the notion is very common, as well as generally acceptable and useful, it has really no precise metaphysical value, and its religious significance is due to adventitious associations. These considerations make it plain why it is, that the cosmological argument based upon the notion of cause fails to be convincing.

There is, however, another aspect of the cosmological argument. A conception of the cosmos involves the notion of order, which is much more fundamental than the notion of cause. On the basis of order, a valid argument can be made for the existence of a supreme intelligence. In this form the argument shades into the teleological argument, which the author puts with more success. A word of caution, however, is necessary here; for if we make design, purpose, or end the characteristic feature of the universe, we may land in a hopelessly fatalistic view. To state it briefly, the end determines all the means and the method of reaching it. An absolutely fixed, definite, and predetermined end would require everything in the universe to go on in an absolutely deterministic fashion, which would exclude all freedom of action and of choice.

These instances of the author's failure to push his thought beyond literary and historical commonplaces illustrate the serious weakness of the book, which should serve to warn writers on apologetics that they may play into the hands of skeptics and agnostics by a lack of metaphysical thoroughness.

As for the anthropological argument and "the so-called ontological argument," it is no doubt legitimate to argue from the nature of man to the existence of God. But in his treatment of freedom and conscience the author moves too much within the bounds of Kantianism, and consequently too much in the region of empty abstractions, to be convincing.

In all these arguments, the idea of God has been taken for granted, instead of being deliberately and systematically unfolded. The effort has been to set theism over against pantheism; but, as has been suggested, the cosmological and teleological arguments, as presented, have not avoided, but rather



have lent themselves to, a pantheistic outcome. In the anthropological argument, the personality of God was more directly in evidence, although here too God appears characteristically as an abstract universal moral order, not as a person in the full and complete sense of the word. On the whole it cannot be said that the author has been entirely successful in his defense of the personalistic idea of God against the pantheistic.

Now we come to his defense of religion against naturalism. Here the rock so fatal to all similar attempts, namely, the conception of matter, threatens disaster. It is extremely difficult for any systematic view of the world to escape a mechanistic, not to say materialistic, outcome. But when we undertake, as the author does, to set over against each other in realistic contrast the conceptions of matter and spirit, we inevitably commit ourselves to a materialistic metaphysics, and a spiritual universe then appears to have less and less foundation. The truth is, that in view of our intellectualistic habits of thought, any attempt at explanation is apt to end in a mechanical system; and so it is a serious question whether explanation is not in any case a mechanistic process.

However this may be, it is fairly clear that the attempt to deal with naturalism with the conception of matter as fundamental, is foredoomed to failure so far as overcoming the naturalistic objections to religion is concerned. Naturalism does not rest upon materialistic presuppositions, although materialism may grow out of it. Naturalism rests upon a deeper foundation, namely, the independent and absolute existence of the self. It is easy to show the inconsistency and inadequacy of materialism; but a naturalism based upon an egoistic philosophy, is really atheistic and anti-religious. It cuts deeper than agnosticism, for the difficulties met with in this philosophy lead to agnosticism.

What is needed at this point, is Swedenborg's doctrine of the "proprium." The problem is to solve the enigma of man's self-consciousness, in view of the fact that he has only a "quasi" self.

It is perhaps too much to expect that a book on apologetics

should stand the test of philosophical criticism. Very few even in the ranks of professional philosophers have the intellectual staying power to go through the mill of criticism. Plato, especially in his "Parmenides," has once for all taught mankind this lesson.

In conclusion, we are glad to recommend the book as a good compendium of traditional apologetics brought up to date. It is certainly a book that every student of the controversy between religion and science ought to have at his elbow.

LEWIS F. HITE.

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### THE SOCIAL MEANING OF THE LORD'S PRAYER.\*

THE spiritual life takes larger forms than that of individual regeneration. Its social aspects come fully into view in a day of "social questions." At the present day it is natural to find men re-interpreting, for their bearing upon social problems, Scriptures which have been taken to speak quite exclusively to the individual religious life. Teachings of the Prophets and sayings of the Lord have been found to be most readily susceptible of this re-interpretation; they, rather than the Scriptures as a whole, have been the subject of it. Now Mr. Stackhouse's readable little book gives us a social interpretation of the Lord's Prayer.

The book "is intended primarily as a text-book for men's classes, Young Men's Christian Associations, mission-study classes, etc." It is simply written, and clearly arranged. A brief introduction rehearses the present interest in "sociological study" of the Bible, and an initial chapter presents the Lord as successor to the Prophets also in this, that His is a social gospel. Then the author expounds successively the various social ideals of the several clauses of the Prayer; the social ideals of the Divine Fatherhood, of Sonship and of Brotherhood, from the invocation of the great Prayer; the ideal social and religious order, and its principles of love, service and sac-

\**The Social Ideals of the Lord's Prayer.* By PERRY J. STACKHOUSE. Philadelphia: The Griffith and Rowland Press. 1916. 167 pp., 12mo. \$75.

rifice, from the kingdom prayed for; social justice, the social ideal of forgiveness, and our responsibility for removing from environment all needless temptation; under the doxology describing the social goal in its entirety, "The World Set Free." Mr. Stackhouse quite upholds his conviction "that in this prayer of Jesus we have a social gospel of great value in these days of social unrest and re-construction"; though it does seem to militate somewhat against this conviction, that he attempts no social interpretation of the very first petition, "Hallowed be Thy name."

In such a book as this there is the constant danger of lapsing from the exposition of spiritual principles into the advocacy of economic reform or of legislation simply. Those principles need to be embodied in the constitution of society: "One of the greatest tasks which confront the Christian world today is how to translate into laws and statutes, into industrial and commercial life, Jesus' valuation of man" (p. 39). Legislative acts are a weapon (p. 97). On the other hand, "It is not the business of a church to fix a scale of wages, or to determine the hours of labor. She does not possess the necessary expert economic wisdom to assume the rôle; but the church, if she be true to her Master, is under an obligation to urge upon employers of labor the necessity of dealing with this subject from the standpoint of brotherhood" (p. 48). If the Lord's answer to the litigious brother is to be taken as the test of how far and in what way spiritual principle enters into, say, any social problem, this little book meets that test fairly well.

Men who find the neighbor whom they are to love as themselves, not only in the individual, but also in every class of men, in every community, larger and smaller; men who long to see the regeneration of the individual, but no less the redemption of society; men whose vision of the kingdom, in short, is a vision of a redeemed human community, recruited gradually from all the race, and garnering to eternity the gains of the race; all such men must see that the Prayer which is the sum of Christian aspirations, lifts them to this wider outlook and social goal. Mr. Stackhouse's book will help them to see that it does.

WM. F. WUNSCH.

## "THE MYTHICAL INTERPRETATION OF THE GOSPELS."

IN "The Mythical Interpretation of the Gospels" \* the author endeavors to refute the recent critical efforts of allying the various incidents of the Savior's life with myths of previous ages, or making such events as the annunciation, virgin birth, baptism, temptation, transfiguration, resurrection, etc., the transformation of such myths, rejuvenated for the sake of giving substance and glory to a life in itself neither substantial nor glorious. To a believer in the personality of Jesus, His historic existence, and the reality of His life and works, these studies are a welcome contribution. They are a sincere, rational defense of the Scripture narratives in the face of a considerable line of advocates to whom it seems a positive fact, that

the Gospels do not contain the history of an actual *man*, but only the myth of the god-man Jesus clothed in an historical dress . . . all borrowed by St. Paul from the cult-worship of the mythical Jesus, being embodied in ancient and pre-Christian systems of religious ritual (p. xix).

The "Preface" gives a brief outline of this "mythical interpretation" movement of which "The Life of Jesus" by David Friedrich Strauss (1835) is a prominent example. The work itself is executed on a plan both very clear and very simple. It first presents the gospel event, and then usually quotes directly from one or more authors of the mythical interpretation school (if that title may be applied to them), to show the daring imagination by which a gospel event is made into a myth, whether borrowed from Egypt or Assyria, whether from Jewish or pagan literature.

If the methods of these mythical interpreters of the Christ events in the gospels were in any sense important, or even a

*\*The Mythical Interpretation of the Gospels; Critical Studies in the Historical Narratives.* By THOMAS JAMES THORBURN, D.D., LL.D. New York: Charles Scribner's Sons. 1916. 356 pp., 8vo. \$1.50 net.



growing and living issue at this time, it would be useful and interesting to show by quotations from this neat and serious volume how well its author succeeds in melting down the shadows of such imaginations. Dr. Thorburn does indeed put the final burden of proof upon the proposers of this mythical theory as applied by them to the life of the Savior, and justly observes that the assertion of an author's interpretation needs something more than imagination in order to constitute the proof of the theory. For instance, he says:

It still remains to be demonstrated that the Bethlehem birth-narrative bears any real relation to such mythic stories [as Zeus, Mithras, Dionysus, Hermes, and Horus, p. 31], or that the early Christians had any such mysteries, wherein effigies of the infant Jesus, or indeed any objects, were exhibited to initiates. Neither is it in the least degree probable that the first-century Christians recognized any kinship between the story of Christ and these myths. (P. 35.)

In this volume there are fifteen topics discussed in as many chapters, to which are added three short appendices and an index. The work is well-intended, but seems an effort at chasing shadows. If any one takes pleasure in inventing a curious interpretation of any event, no amount of chasing down the shadow will persuade him who casts the shadow. As a critical work the volume is already behind the times, because critics have advanced from the mythical theory of the gospel story to "gathering up the fragments" which previous critical studies of the New Testament have left. The slogan of today is "Constructive criticism," to which "mystic" themes are an old story.

J. E. WERREN.

## WAS SWEDENBORG A SPIRITUALIST?

EDMUND McCCLURE, M. A., Hon. Canon of Bristol, in a book entitled "Spiritualism,"\* gives an outline sketch of ancient and modern beliefs in regard to the existence of the abode

\* *Spiritualism; an historical and critical sketch.* By EDMUND McCCLURE, M. A., Hon. Canon of Bristol. London: Society for Promoting Christian Knowledge. 1916. 56 pp., 12mo. Paper, 20c.

of departed spirits, and men's relation to it. In treating of Modern Spiritualism, he ascribes its origin to Emanuel Swedenborg, and he gives a brief and in part unfair sketch of Swedenborg's life. An account of the opening of Swedenborg's spiritual sight, and also of Kant's investigations, is given; and Canon McClure then adds:

But when we take into account the unbalanced character of his nervous system, and the modern views about auto-hypnotism and telepathy, there seems to be nothing in his revelations which cannot be explained without resort to the supernatural. (P. 13.)

He gives a brief reference to Swedenborg's teaching about the world of spirits, and his conversations with spirits, and says that Swedenborg was in a hypnotic state at such times. He also refers to Swedenborg's warning concerning the dangers of entering into communication with spirits, and then remarks:

It will be seen from this sketch of Swedenborg, that present-day spiritualism has borrowed much from him, although it has disregarded his warnings as to its dangers. (P. 14.)

After giving an account of some modern mediums and recounting some psychic phenomena, he ascribes them all to the subjective mind and hypnotic conditions. In the closing chapter he offers the apostolic doctrine of the Communion of Saints as affording infinitely more solace than spiritualism can give. And we have seen that he classes Swedenborg as the first modern spiritualist.

H. Addington Bruce, in his "Historic Ghosts and Ghost Hunters" (New York, Moffatt, Yard & Company, 234 pp., 12mo., \$1.25 net), has a chapter on The Visions of Emanuel Swedenborg. Bruce depicts two imaginary characters in London conversing about Swedenborg, who had passed them on the street. After giving a brief sketch of Swedenborg as a scientist, he mentions the vision in which the Lord appeared to him. He then tells of Swedenborg's taking up spiritual subjects, speaks of his "trances" and "spiritistic views," gives

an account of the remarkable experiences investigated by Kant, also of Wesley's desire to see Swedenborg, and of Swedenborg's prediction of the day of his death.

Bruce explains Swedenborg's case as one of "dissociation of personality, giving rise to hysteria, and it may be to hallucinations" (p. 74). He also says: "The records show that for a long time before the London visions he was in a disturbed state of health, his nervous system unstrung, his whole being so unhinged that at times he suffered from attacks of what was probably hystero-epilepsy." He closes the account of Swedenborg by confessing his greatness, saying:

If his fanciful and fantastic pictures of life in heaven and hell and in our neighboring planets welled up from the depths of his inmost mind, far more did the noble truths to which he gave expression. It is by these he should be judged; it is in these, not in his hallucinations, not in his telepathic exhibitions, that lies the secret of the commanding, if not always recognized, influence he has exercised on the thought of posterity. A solitary figure? True; but a grand figure, even in his saddest moments of delusion. (Pp. 79, 80.)

What shall we say of these two distorted and crude estimates of Swedenborg? Both these writers class him with spiritists; both repudiate the reality of his experiences, and call him a medium. It does not seem possible that either writer could have read his works, or even the one work that distinctly presents the doctrine of the future life, namely, "Heaven and Hell." Canon McClure seems to recognize the reality of the spiritual world when stating the Scripture teachings about spirit intercourse, possession, communion of saints, and prayers for the dead. But when he speaks from his ordinary state of mind, he lapses into a view similar to that of Bruce, who repudiates the idea of a spiritual world, and ascribes all psychic phenomena to hypnotism, dual personality, telepathy, and similar forces.

Neither writer recognizes the significance of that vast accumulation of psychic facts in recent years which confirm the belief in an actual world in which man lives after the death of the body. A large number of psychical researchers, beginning their study from a materialistic position, have

gradually and slowly been forced by the evidence to believe in the continuity of the life after the death of the body. Churchmen of the old school have had great difficulty in freeing themselves from the old theory of the resurrection of the material body, a theory purely materialistic, not truly Christian. If we go back to the time of Swedenborg, the entire church, Catholic and Protestant, believed nothing else than the resurrection of the material body. Swedenborg has given thousands of Christian ministers in all denominations the only rational views they have concerning the reality of man's life after death. He has rescued myriads from scepticism and materialism on this very subject. Can any one really believe that the modern revolution in Christian thought, which has distinctly repudiated the credal teaching on the resurrection of the material body, and has accepted Swedenborg's teaching, has been caused by a man subject to hallucinations and delusions, who was self-hypnotized, and verging on insanity; and especially when the teachings derived from these experiences are the causes of this great revolution? Do grapes grow on thorns or figs on thistles?

The trouble with these writers is that they are themselves dominated by the materialistic spirit. To Canon McClure we say that the Scriptures from beginning to end are permeated with the spiritual. In vision, in audition, in prophecy, in psychic experience, the Divine message was given to men. How will Canon McClure, whose function it is to expound the Scriptures, explain all these experiences? Will he not perforce say of Isaiah, Ezekiel, and John, what he says of Swedenborg, that they were subject to hallucinations? If a minister does not rightly understand the nature of psychic phenomena, he does not rightly understand the Scriptures, nor can he expound them aright. Bruce would say of these prophets, "Grand figures, even in their saddest moments of delusion."

Is it not clear that, as the Bible is replete with the description of psychic phenomena, it became necessary, when the time came for a revelation of a more full and true understanding of the Bible, that a true knowledge of all kinds of psychic phe-



nomena should be given to the world? Swedenborg's office and function, as repeatedly shown in his theological works, was solely to reveal the true understanding of the Scriptures; and this included the revelation of its spiritual sense. As the Bible treats of psychic phenomena, their true nature must be made known. As the Scriptures teach of the resurrection, of the life after death, of the kingdom of heaven, of the destiny of men, both good and evil, the nature of this destiny must be revealed. Who knows or has known these things from the beginning of the church to the present time? It is safe to say that outside the Writings of Swedenborg and those who have accepted his views there is no knowledge and true understanding of these questions. Swedenborg alone has made clear these hitherto hidden and inscrutable mysteries. It is extremely significant that clergymen of all denominations are looking more and more to Swedenborg as the source of their inspiration; and it is sad to see one in high office throwing slurs on the name and reputation of this great man, especially as he is the messenger of God to men, revealing important truths to mankind.

Was Swedenborg a medium? No! Were the prophets and the apostles mediums? No! A medium is one who enters into a trance, and is unconscious of the source of his message, and unable to test its reliability or determine the identity of the Spirits purporting to give it. Such messages have been proved to be unreliable in innumerable instances. Hence such psychism is forbidden in the Scriptures.

On the other hand, God has revealed His Word to men through prophets and apostles. Were these men spiritists? His Word a spiritistic message? By no means! Yet these psychic phenomena in the Bible have not been understood by the authorized teachers of the churches. Even the ministers of the churches have not truly understood innumerable things in the Bible. So the need was, and still is, urgent, that the eyes of men be opened to see the light in these dark places of the Word. This need of a new and more full and interior understanding of the Scriptures has been met by the preparation of Swedenborg's remarkable genius and personality,

through whom has been given a Divinely authorized understanding of the Scriptures, and as an essential part of it, of the nature of the life after death. This light now shines in the world; but the blind cannot see the light, even when it is revealed.

Swedenborg was not in a trance. He was neither hypnotized nor self-hypnotized. He was not hallucinated, nor was he deluded. It is granted by the great consensus of mankind that there is a spiritual world, that life continues after death; but neither theologian, nor philosopher, nor scientist, nor theosophist, nor spiritist, nor medium, nor Christian Scientist, can give the true facts concerning that world together with a rational and harmonious philosophy concerning them. Most of the opinions of men are based on mere guess work. Deductions are made from the materialistic atmosphere of the world. Following present and past methods alone, men will never know with certainty anything about that world. What then is the remedy? The remedy has already been given; namely, the introduction of the greatest scientist and philosopher of the ages—Swedenborg—into full conscious presence in that world as to sight and hearing,—not in trance and vision, but in full wakefulness in both worlds at once. Now the remarkable intellectual powers of the man could be used in the study of the phenomena of that world and their nature. He could study the relation of that world to this. He could study the nature of all psychical phenomena. He could solve problems which had been mysteries from the foundation of the world. These things he did, and infinitely more, which it would have been impossible for him to do without full consciousness in both worlds during a prolonged period. And above all this, he was guided by the Divine hand and authorized to make known these things to the world. Yet it is equally true now, as it was in the Lord's personal coming into the world, that "Light is come into the world, but men love darkness rather than light."

JOHN WHITEHEAD.

## THE CASTLE BUILDER.\*

THIS is a New-Church novel. Its author, an expert story teller for children and an earnest New-Church woman, first turned her talents to good account for her Church by writing little parables to show the symbolism of nature in relation to spirit—the correspondences of nature—in her book entitled, “Mosaics of Truth in Nature.” Then she gave us the “Inner Beauty Series,” unfolding the deeper meaning in the Shepherd Psalm, the Lord’s Prayer, etc. And now she has essayed the more difficult task of writing a novel to teach the deeper meaning of the common lives we all are living, and to show the value and wonderful power of the doctrines of the New Church in the every-day experiences of such men and men as we ourselves are. Hence there are no remarkable heroes or heroines in her story; and there is no villain; and the women are all good in the way and degree that most women are good. And yet out of this commonplace material our author weaves a story that is not only interesting from beginning to end, but also full of beauty and pathos. But the charm of it all is in the way in which the Castle Builder by her sweet parables and her loving influence lifts up the common things of every-day life into their true relations with the Lord and His eternal kingdom. And there is nothing mawkish about it, nothing soft and sentimental, but enough suffering and struggling with evil to keep it hard and strong and practical all the time. The Castle Builder herself is a cripple of that worst kind,—suffering from an injury of the spine that keeps her in her bed, helpless in body but all the more active in mind,—who has built her castles in youth for this world, only to have them tumbled down by the evils of another life closely linked to hers, and by the accident which rendered her physically helpless; and who out of her disappointments and sorrows has learned to build castles for herself in the Lord’s kingdom of eternal and unfailing verities; and so she has learned how to build similar castles for others who

\**The Castle Builder.* By ETTA MERRICK GRAVES. Boston: Sherman, French & Company. 1916. 241 pp., 8vo. Cloth, \$1.25 net.

pass through similar experiences of disappointment and wrong, of sorrow and suffering. This is perhaps the first great lesson of the book,—that happiness is found not in building castles for ourselves in dreams of earthly success, but in building castles for others, when earthly plans fail, that shall accord with the infinitely loving and wise purposes of God. So the Divine Providence, in bringing the order of eternal life out of the disorders in which so many earthly lives begin, is gradually revealed. And this is the business of the Castle Builder, by her lovely parables to help her friends to see that the Lord is providing good in the midst of evil, and to cheer them on in a brave and trusting effort to follow in the way He leads. Incidentally two marriages, in the most striking contrast to each other, are employed to teach this lesson. The brides are warm girl-friends, and both are by nature devoted loving wives after marriage; and the husbands of both are represented as thoroughly in love with them; but one has an ideal past, and the other has a most disordered one. The result is great happiness on the one hand and great misery on the other; but the goal in eternal life, under the Divine mercy and forgiveness, may be the same, namely, a happy union in heaven of souls that truly love each other. Thus the truths of the New Church in regard to the goods and evils of this life, and of their effects upon the life after death, are taught very practically; and in the castle building a use is made of the correspondences of natural things with spiritual which is suggestive of what the future may have in store for the Church in the application of that doctrine to daily life.

H. C. H.

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#### BOOKS AND READING.\*

WE rejoice in welcoming this new periodical as a contemporary in the magazine literature of the New Church, and in wishing it great usefulness, not only within the borders of the Church, but also in a widely extending missionary field, to

\**Books and Reading.* Vol. 1, No. 1. December, 1916. New York: New-Church Press. 36 pp., folio. Paper, 25 cents.



which it appeals admirably. We learn from the *Messenger* that the first quantity of copies placed on sale at Brentano's, one of the largest distributing centers in New York, was exhausted immediately and an additional supply ordered. We hope this will continue and be so promoted that the next issue will be found on all the news stands of all the great cities of the United States on the day of issue. Certainly the idea of thus collecting the best from all literature, including that of our own best writers, in extracts of moderate length, bearing upon the topic that is then uppermost in the minds of all people, is a most brilliant one. The subject chosen for this first number is the War and the great longing for its end. The titles given to the extracts and the names of the authors follow: "Europe Then and Now," by James Bryce, D. C. L.; "Peace Given as the World Giveth," by John Bigelow; "The Hinge of the Nineteenth Century," by Victor Hugo; "What is Coming?" by H. G. Wells; "The French Soldier's Philosophy of Life," by Kathleen Burke; "What is the Matter with America?" by Francis A. Kellor; "The Use of Free Will," by John Howard Spalding; "The Vision of Clemenceau," from the *Theosophical Quarterly*; "Can the Prayers of a Nation for Peace Avail?" by Julian K. Smyth. The editorials which precede these extracts with some discussion of their contents, and the editorial preface to each extract, are well done, interesting and enlightening. We hope that every New-Churchman will lend his encouragement and support to this new enterprise by subscribing to one or more numbers at 25 cents each. The amount can be mailed in coin cards to *Books and Reading*, 3 West 29th Street, New York, N. Y.

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